

Egypt

I. Modern Egyptians of Delta & Desert

By Arthur Weigall

Author of "Egypt from 1798 to 1914"

IN considering the modern inhabitants of Egypt, the primary fact which has to be borne in mind is that they are essentially the same people as those who were the subjects of the Pharaohs. We often hear the Egyptian peasant of the present day called an Arab, and it is usual to speak of the Copts, or Egyptian Christians, as the only true descendants of the ancient race. This, however, is quite incorrect. The native inhabitants of the Delta and of the Nile valley, Christians and Moslems, are all true Egyptians of practically unmixed blood, with a few minor exceptions, such as the Beduins of the desert's edge, or the Levantines and other peoples of the cities.

Though Egyptian civilization took on an Arabic character, the great bulk of the natives remained, and still remain, in essential respects, unchanged, in spite of their adoption of the Arabic language, religion, and dress.

Egypt came by conquest under the sway of the Caliph (Khalifa) Omar in A.D. 640, and in the following years a certain number of immigrants of Arabic blood settled on the banks of the Nile, not in sufficient numbers, however, to affect the Egyptian stock. This

Moslem conquest led very shortly to a complete severance of the Egyptian race into two sections; for, from this period those who then embraced Islam and those who remained true to their Christian faith, which at the time they had already held for some three or four centuries, had few dealings with one another and never intermarried.

Between 658 and 906 the country was ruled successively by the Ommiads, the Abbasides, and the Tulunides, Fostat (old Cairo) being the capital and Alexandria the seaport. Then came the Fatimides, and under the rule of the first sovereigns of this line the country became wealthy and prosperous. The next dynasty was that of the Ayyubides, founded in 1171 by the

heroic Salah-uddin, the Saladin of the Crusades. In 1240 this dynasty was succeeded by the Mamelukes (Mamluk) who held power for nearly three centuries.

Throughout this Arabic period Cairo was frequently the main seat of the Caliphs of Islam, and the greatness of Egypt in these days often rivalled that of the times of the Pharaohs. A picture of the magnificence of the Egyptian Court has been left us by the



DEVOTEE OF ISLAM

Dervish, or holy man, sitting in Oriental fashion in the courtyard of a mosque in Cairo

Photo, Donald McLeish

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ambassadors of Venice who visited the Sultan Kansuh in the sixteenth century. They describe how, on reaching the entrance of the royal palace, they dismounted from their horses and ascended a splendid staircase of about fifty steps, at the top of which was the great portal, where 300 chieftains, dressed in white, black, and green, were ranged, so silent and so respectful that they looked like monks.

They then passed through eleven other doorways, between rows of eunuchs, all seated with a marvellous air of pride and dignity. When they



VENDER OF SWEET WATERS

He is standing, a picturesque figure, at the Zuweileh Gate of Cairo, selling sweet waters and inviting the patronage of the passer-by with the cry: "Oh, thirsty one, refresh thy heart; take care of thy teeth"

Photo, Donald McLeish



DRAGOMAN OR GUIDE AT CAIRO

An educated Arab of the better class he speaks English, French, and German, and has an intimate knowledge of the city sights

Photo, Publishers' Photo Service

reached the twelfth door, they were so tired that they had to sit down; but when they were rested they passed on into a courtyard which they judged to be six times the size of S. Mark's Square. On either side were 6,000 men, and facing them was a silken tent with a raised platform covered with a rich carpet, on which was seated the sultan, dressed in gorgeous robes, a naked scimitar by his side.

This description will give some idea of the glory of Egypt in medieval times; but suddenly the picture changes. In 1517, like a blight, the Turks descended upon the country, and Selim I. of



COUNTRY COUSINS ENJOYING A RARE VISIT TO TOWN

When business brings the Nile Valley farmer into town, he will sometimes take the opportunity to give his whole family an outing. In his cotton gown the master strides beside his ass, while his wives huddle together in the quaint coster-cart and the elder children gaze wide-eyed from a pulpit-like crate

Photo, Ewing Galloway



NATIVE "OMNIBUS" IN A STREET OF OLD CAIRO

Neddy seems to have a heavy load, ten passengers, apart from the baby, but their weight is so well balanced that the task of drawing this native "omnibus" is not an over-burdening one. The Cairo cart is the only type of vehicle that can thread the narrow lanes in the old quarter of the city

Photo, Donald McLeish

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Turkey was declared sultan of Egypt. At that time Mutawakkil, a descendant of the Prophet's uncle, resided at Cairo as Caliph of Islam ; but Selim, though a foreigner, and not of the sacred line, seized the caliphate from him, and stripped Egypt of its religious dominion, taking the Prophet's banner and other holy relics back with him to Constantinople, where to this day the Ottoman sultans hold the supreme religious office which Selim had usurped.

Robbed and fleeced, Egypt soon deteriorated into a mere province of the

defeated at Konieh in 1832 and at Nezib in 1839.

The grandson of Mehemet Ali was the famous Ismail Pasha, whose extravagance was so prodigal that in 1875 his personal debts amounted to £75,000,000. Under his rule the Egyptian peasants were mercilessly treated, and so high was the taxation imposed upon them that many once rich farmers preferred to wander about the country as beggars than till their fields ; and when at last Ismail was deposed by the Sultan of Turkey, against whom he had more than



BLENDING OF ORIENT WITH OCCIDENT IN NEW CAIRO

That ineffable radiance that is the heritage of this land of light suffuses the spacious modern thoroughfare ; the camel train, the veiled figures, might belong to the city of "The Arabian Nights," but the names on the shop fronts, the electric-light standards, the buildings themselves bespeak the spreading influence of the Occident in the moulding of the Cairo of to-day

Photo, A. W. Cutler

Turkish Empire ; and it was in miserable condition when Napoleon invaded the country in 1798. He had thought to make Egypt a base for an invasion of India, but after the destruction of his fleet by Nelson he slipped back to France. The French army in Egypt surrendered in 1801 to the British, who themselves evacuated the country two years later. Shortly after this Mehemet (Mohammed) Ali, "the Lion of the Levant," made himself ruler of Egypt, and in 1831 declared war against the Turks, whom he decisively

once prepared to go to war, Egypt was left in a state of indescribable penury and misery.

During the reign of Ismail's successor, Tewfik, an anti-foreign revolution was led by Arabi Pasha ; and the various European Powers left Great Britain to restore order in the country. Arabi was defeated by Sir Garnet Wolseley at Tel-el-Kebir in 1882, and a year later Lord Cromer (Sir Evelyn Baring, as he then was) assumed control of Egyptian affairs, backed by a British army of occupation and assisted by a



EASTERN RUNNERS CLEAR THE ROAD FOR THE CARRIAGE OF THE WEST
 Egyptians, rich as well as poor, still cling to customs of the immemorial East, as seen in this photograph of a wealthy Cairene going for a drive in a smart, up-to-date brougham, but preceded by gaily garbed, barefooted runners waving their wands and with strident cries warning all ordinary folk to make way for their employer's ostentatious progress

Photo, Ewing Galloway



CAMEL CARRIAGE SURVIVING THE INCURSION OF THE MOTOR-CAR
 While the motor-car, the taxicab, and the Cairo-Luxor train de luxe are familiar institutions in Egypt to-day, the camel carriage, a kind of palanquin on poles borne between two camels, may sometimes be seen in Cairo as a private conveyance, or, gorgeous in its silver and ivory ornamentation, a feature of the procession of a pilgrim on his return from Mecca

Photo, Underwood Press Service



"GOOD DONKEYS, SIR—TO RIDE OR TO PHOTOGRAPH"

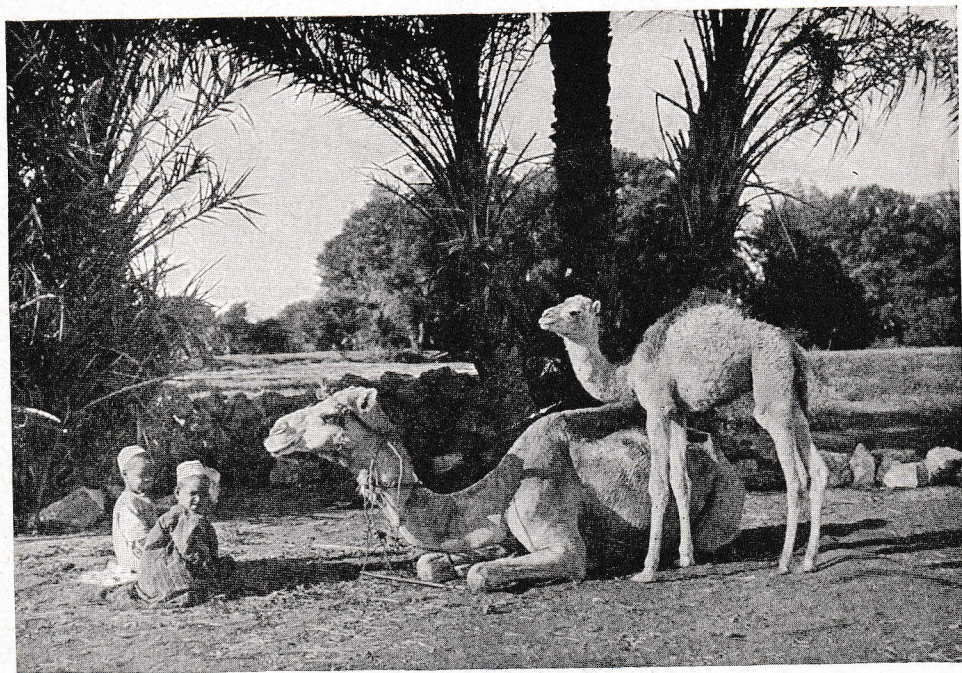
Patient, sure-footed, and generally finer than the European kind, the Egyptian donkey is still necessary to the tourist visiting the environs of Cairo and the smaller towns. The donkey-boys give their charges names to suit the nationality of the rider and in quest of backsheesh, will invite the passer-by to photograph if he does not wish to ride the animal



TOO YOUNG TO THINK OF "YESTERDAY'S SEV'N THOUSAND YEARS"

The boys are enjoying a leisure hour near the great Temple of Ammon, at Karnak, by the shore of the sacred lake on which the golden barques of the ancient Egyptian gods are said to have sailed. Karnak's ruins are the most wonderful in Egypt, and in the time of their splendour contained hundreds of miles of decorated temple walls

Photo, A. W. Culler



MATERNAL GENTLENESS AND TENDER TRUSTFUL YOUTH

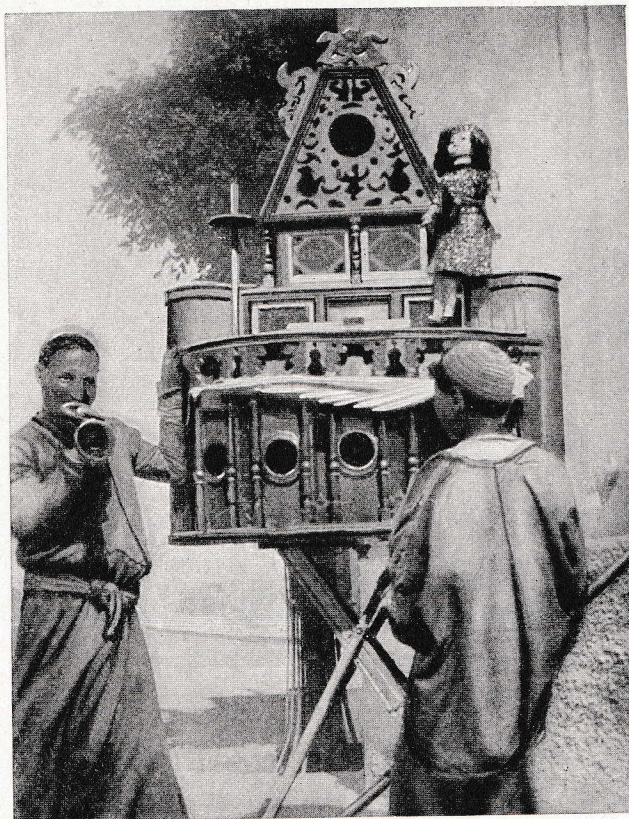
When young the camel is a very attractive little animal, with its innocent expression and white hair, fluffy as wool, and this mother and son resting beneath the palms, with the two children near by, make a delightful picture. For some reason, not clearly defined, perhaps because, ceremonially, it is not a "clean" animal, the camel does not figure on the monuments



REFRESHMENT FOR MAN AND BEAST AT A CAIRO FOUNTAIN

Donkey-boys and camel-drivers do not drink at meal times but wait until they pass a public fountain or "suck-tap," where they can satisfy their thirst for nothing. Every mosque possesses its "sebil," given or bequeathed, like the native school attached to it, by philanthropic Moslems to the praise of Allah and as a means of perpetuating their own memory

Photos, Donald McLeish



PORTABLE MARIONETTE SHOW

This Egyptian equivalent of a Punch and Judy show is carried about from place to place on the showman's shoulder, the stand being a folding tripod. Its back being flat, the apparatus can be set up close against a wall

Photo, W. E. Richardson

band of British officers and civilians, by whose energy and self-sacrifice the country was gradually restored to its prosperity.

The two great divisions of the Egyptian people, the Moslems and the Copts, have come down intact through all these vicissitudes; and though Turkish rule succeeded Arabic, and British control displaced the Ottoman, the peasant or fellâh (pl. fellâhîn) still follows his old agricultural pursuits and minds his own business as he did before the Pyramids were built, caring little what manner of people sit in the seats of the mighty in Cairo, provided only that they leave him in peace and tax him not unduly. These peasants form the bulk of the inhabitants of Egypt (estimated at 12,750,900), with the

Moslems in a proportion of more than ten to one Copt.

In the cities there are the educated classes, or effendiât, who wear European clothes for the most part, and, though but a fraction of the whole population, constitute the only articulate portion of the nation and the only portion interested in politics. Before speaking of these upper-class city-dwellers, however, it will be best to give some description of the life of the fellâhîn, for they constitute the backbone and, indeed, all but the head and brains of the nation.

Lower Egypt, or the Delta, is a triangle of flat and very fertile land, having its apex at Cairo some 80 miles, as the crow flies, from the sea, with its base extending along the coast from Alexandria in the West to Port Said in the East. In this triangle there are about a dozen large towns; but villages

and small hamlets abound, being dotted all over the area, generally at distances of no more than two or three miles from one another. Most of these villages are built on sites unchanged since Pharaonic times, and the accumulated debris of former buildings which have fallen down has gradually raised the level of the ground, so that now these groups of dwellings appear to stand on little natural hillocks, studded all over the flat fields of the Delta.

This part of the country is watered by the two main branches of the Nile which discharge into the sea at Rosetta (Rashîd) and Damietta (Dimyât), and by a network of canals. Beside these waterways or across the fields run the dusty and ill-kept roads which lead from village to village; but there are practically



OLDEST FORM OF PROCESSION: MOSLEM FUNERAL AT CAIRO

In Egypt burial must take place within twenty-four hours after death. If deceased be a Moslem the body is carried first to a mosque and then to the cemetery, in a coffin-like wooden bier borne by friends, a rich cashmere shawl forming the pall. Hired men and women mourners chant the confession of faith, and the procession is often led by aged blind men

Photo, A. W. Cutler



ONE WHOSE TURBAN HAS NOW BECOME HIS WINDING-SHEET

An Arab is being borne through Cairo on the traditional wooden bier, carried by friends. While male relatives do not wear mourning, the females wear a blue fillet. If Dervishes take part they carry the flags of their order, and sometimes schoolboys precede the bier chanting an Arabic poem descriptive of the Last Judgement. The deceased is buried with his face towards Mecca



POMP AND CIRCUMSTANCE ATTENDING AN ARAB WEDDING IN EGYPT

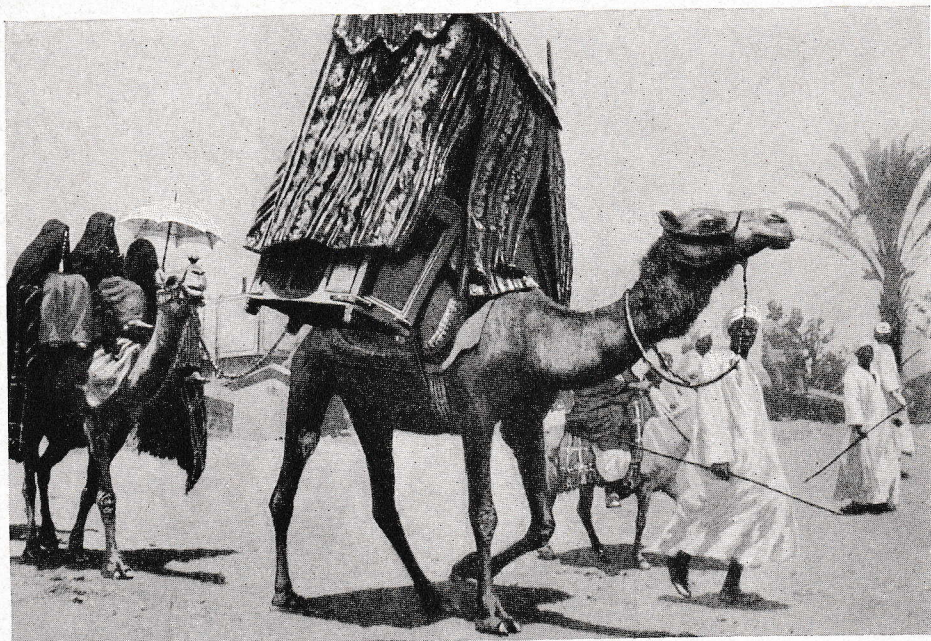
In Egypt Moslem wedding processions bear an outward semblance to those associated with the Mecca pilgrimage. Musicians on camels, masqueraders, and silver-and-ivory palanquins are picturesque features. But all this, as far as the procession from the mosque is concerned, has the bridegroom for the central figure. The ceremony itself is comparatively private, men only being supposed to be present. The bride awaits the bridegroom at home with her mother, sister, or other female relative, and is represented at the wedding by a male proxy

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no high roads in the English sense of the word, and only a few stretches on which an automobile, for instance, could be driven with any comfort. The natives move about on foot, or on donkeys, or occasionally on camels or horses. When the roads permit, the richer landowners and officials sometimes drive in small open carriages built on a European model, and drawn by two undersized horses; but a man of substance will generally deem it consonant with his

now connects Egypt with Palestine, passing across the desert where once the Children of Israel journeyed towards the Promised Land.

In Upper Egypt, that is, from Cairo southwards to Assuan (580 miles), the habitable country consists merely of a strip of fertile land on either side of the Nile, passing like a ribbon through the vast desert, and having a width of anything from a few yards to ten or fifteen miles. Villages and hamlets



BRIDE'S CAVALCADE IN AN EGYPTIAN WEDDING PROCESSION

A string of camels having taken the bride's furniture to her future husband's house, the bride goes in procession to the bath, under a silken canopy and enveloped in a cashmere shawl, being, with similar ceremony, escorted to her future home; the bridegroom has no opportunity of seeing her until the wedding-day, the marriage having been arranged by a third party

Photo, V. S. Manley

dignity to jog along astride a humped red-leather saddle upon the back of a large and well-groomed white donkey, whose arched neck indicates the tightness of the rider's hold upon the reins.

Nowadays the country is fairly well served by the Egyptian State Railways and the Delta Light Railways, and on the main lines from Alexandria and Port Said to Cairo travelling can be as comfortable as in Europe. A good deal of local travelling also is done by boat. A railway, built during the Great War,

abound, and at intervals all the way up the river there are large towns built at the water's edge. High embanked roads or tracks across the fields link village to village; and one long railway line passes up the valley.

The Nile, however, is here the great highway, the ships going upstream with bellying sails by the aid of the prevalent north-west wind, and floating down on the strong current with sails furled and only a long oar or two to assist the rudder. Above Assuan and the



STIRRING PAGEANTRY OF THE PILGRIMAGE TO MECCA

The scene is the magnificent open space below the old citadel of Saladin on the morning of the departure of the Holy Carpet from Cairo for Mecca. During the glittering ceremonial the royal representative kisses a crimson cord suspended from the Mahmal and wishes the pilgrimage success. The carpet, of stiff black silk, heavily embroidered with gold, is valued by Egyptians at eighty thousand pounds

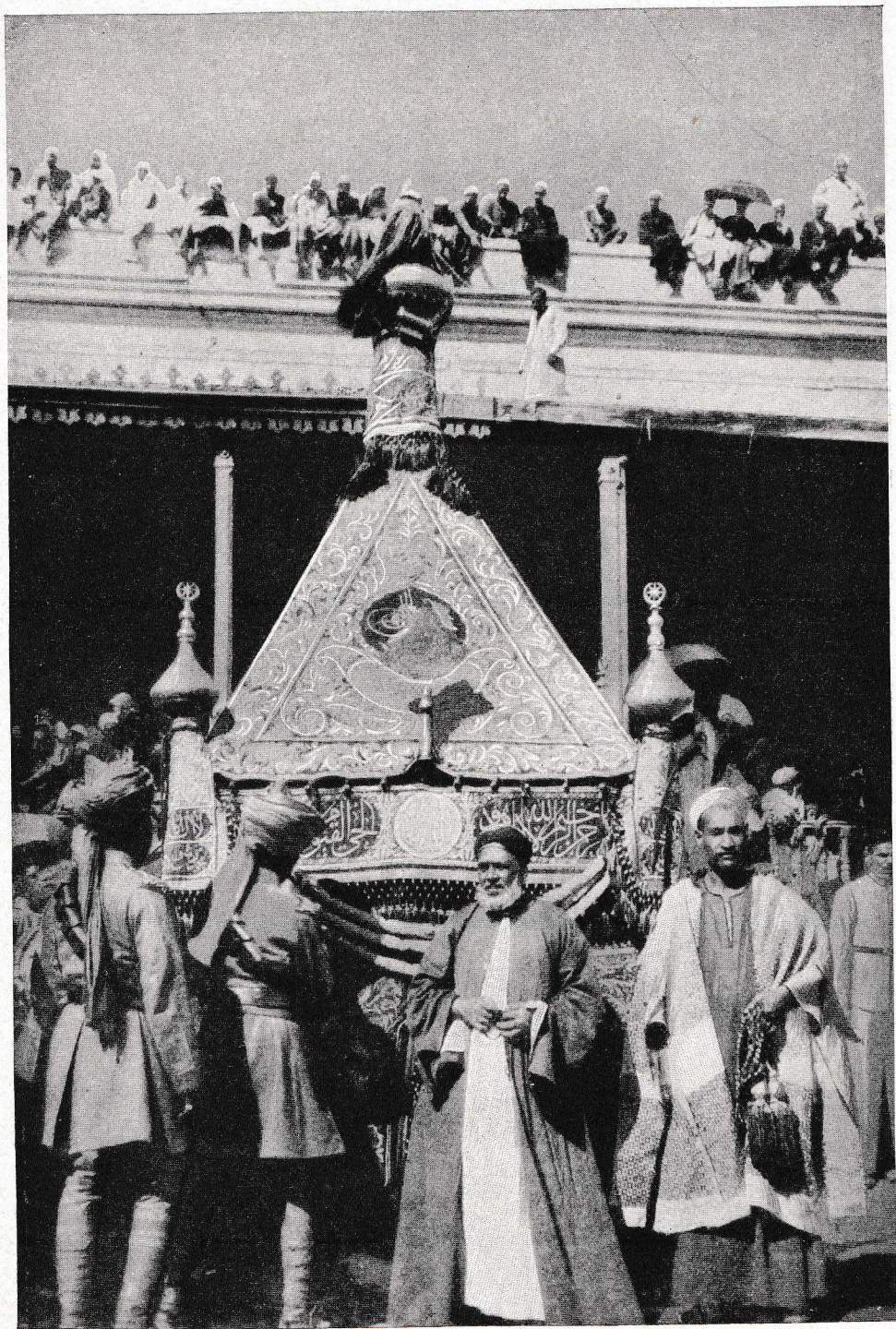
Photo, Major Claud V. N. Percival



MILITARY DISPLAY AND MAHOMEDAN DEVOTION

The Mahmal, ablaze with crimson, green, and gold, passes and the Holy Carpet follows. The massed troops and gaily clad Arabs, the green trees, sky-line of mosques, banners gorgeous with Arabic texts, the mingled sounds of pipe and drums, the thunder of cannon, the cries of the Dervishes are striking features of a spectacle that stirs the imagination of the most stolid observer

Photo, Major Claud V.N. Percival



THE MAHMAL AND PROCESSION OF THE HOLY CARPET

The Kisweh, or Holy Carpet, and the gorgeous Mahmal shown in the photograph, are centres of much religious ceremonial in Cairo : first, when the Carpet is taken to the mosque to be embroidered ; secondly, when the Mahmal, symbol of royalty, receives the royal salute prior to its journey to Mecca ; and, finally, when the Carpet of the year before is brought back to Cairo

Photo, W. F. Willis

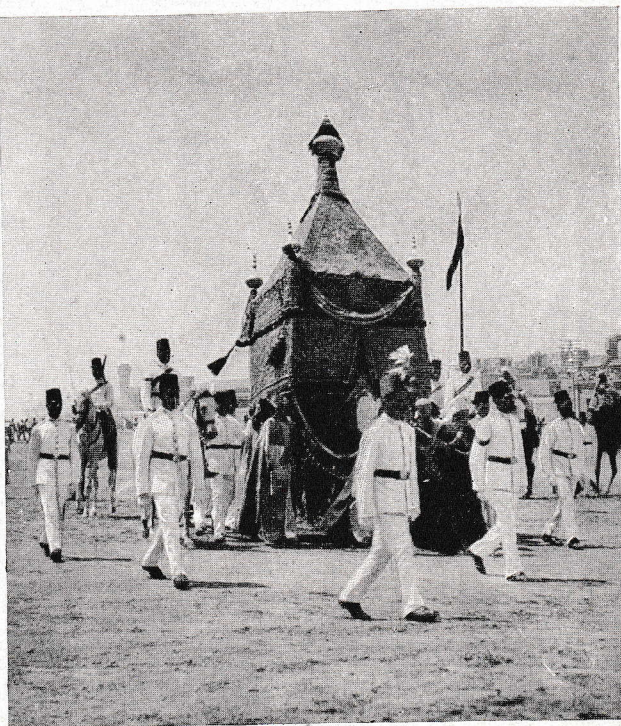
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First Cataract to Wadi Halfa and the Second Cataract, the Nile valley, here known as Lower Nubia, is still more narrow, there being often no cultivated land, or only a few yards of it on the river banks. In all Egypt there are about 13,000 square miles of land suitable for cultivation. The names of a great many towns and villages have remained almost unchanged since Pharaonic times, as for example Damanhur (in ancient Egyptian, the Court of Horus) and Assuan or Aswân (the market).

The constitution of village life throughout Egypt is not unlike that in Europe. There is in each village a mayor (omdeh), generally appointed by the governor of the province, and there are the sheikhs (shêkh), who are usually the chief land-owners of the district. The omdeh is responsible for the good behaviour of his community, and he has at his command a body of village watchmen (ghafyr, pl. ghufara). A number of villages go to make a markaz or district, at some point in which is the police headquarters, in charge of the mamour.

These districts are, in their turn, under the control of the mudîr or provincial governor, who lives in the chief town of the province, he having been appointed by the Ministry of the Interior in Cairo. There are fourteen provinces in all, six in the Delta, and eight in Upper Egypt. The governor's diwan or council consists of a wekil or vice-governor, an accountant who is invariably a Copt, a tax collector, a chief clerk, a kâdi or judge, a police official, a district engineer and architect, a medical officer, and a few others.

The peasants, or fellâhîn, live in rather miserable little huts, usually built of



PARADE OF THE MAHMAL

Egyptian troops escorting the Mahmal on its way to receive the royal salute before the pilgrimage starts. The Holy Carpet is a hanging for the shrine known as the Ka'bah, or House of Allah, in the great mosque at Mecca

Photo, Major G. O. Turnbull

sun-baked mud bricks, either roofed with the straw from the tall-growing durra corn (millet), or else having flat roofs supported on split palm-trunks or other rafters, whereon the small live-stock of the household lives—goats, chickens, and so forth. Sometimes there are walled courtyards in front of the dwellings. The dimly-lit rooms inside are almost devoid of furniture. A few mats lie upon the floors, some earthenware pots and pans stand in the corner, and perhaps there is a bedstead of split palm-branches interlaced (siryr). There are sometimes several rooms in these huts, and often there is an upper storey—the upper room of which one reads in the Bible.

The houses of the richer natives are built more upon the European plan, and have two or even three storeys, a small cupola lighting the middle hall and staircase. They are generally white-



WAYSIDE CAFÉ-KEEPER OFFERS HOSPITALITY TO THE PASSER-BY

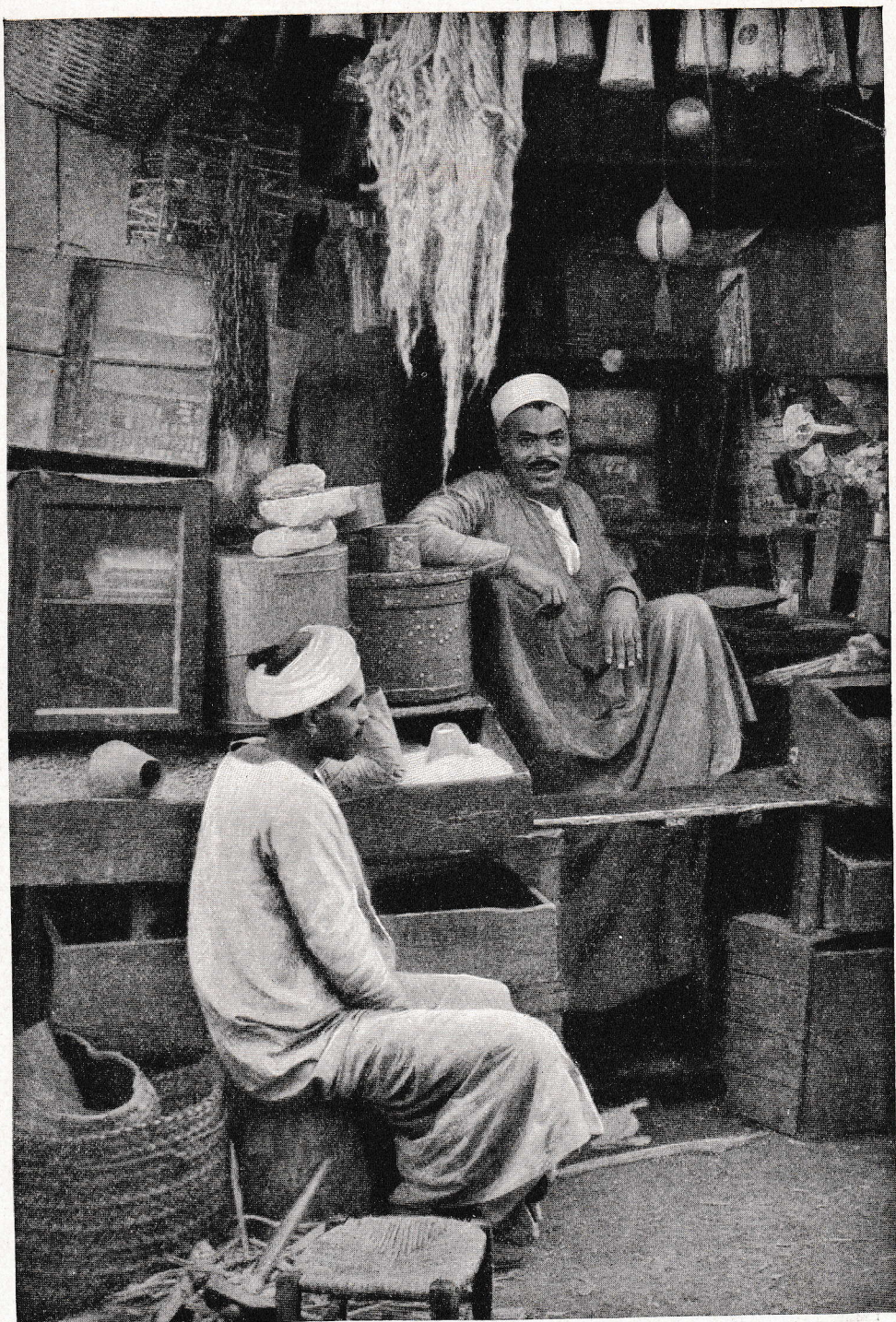
It is a favourite resort of Cairene water-carriers who, having disposed of the contents of their goatskins and hung them on the wall, here settle down to gossip and refreshment. One of the group, to judge by his tattered khaki uniform, has seen more exciting service. They are sitting near to the mosque said to contain the head of Hosein, grandson of the Prophet

Photo, Donald McLeish



AGE SEEKING THE AID OF BETTER EDUCATED YOUTH

In a land of general illiteracy seal makers and scribes are in constant demand. Seals supply the place of signatures and the scribes bring in their train itinerant dealers in small stationery. Scribes, accountants and clerks of Mahomedan Egypt are usually Copts, and at one time as takers of bribes enjoyed a reputation as peerless as that of Mr. Peachum of "The Beggar's Opera"



IN TOPSY-TURVY LAND: GROCER'S SHOP IN A CAIRO BAZAAR

At the opening of his dark, narrow store the native grocer and provision dealer seems perfectly content with life. Around him his wares are piled up in a confusing jumble, a box of British-made cotton amidst the spices of the East, hemp and sugar loaves suspended from the roof, and various cereals displayed in open boxes by the counter

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washed or pink-washed, and sometimes there will be balconies and a veranda. In most villages there are two or three such houses, but so crazily are they built that it is a wonder how they manage to remain erect. The upper floors sway and creak as one walks upon them; the walls lean in all directions; and the stone or wooden stairs are seldom at right angles to the wall. There are no drains or sanitation, and there is seldom a bath-room.

In every community there is a mosque, but, as there is no priesthood in Islam the elders of the village are responsible

for the services. These mosques are often well-built and elaborately decorated, but in the smaller villages they are merely barn-like buildings with a poor attempt at a minaret. The most conspicuous buildings in a village are usually the pigeon-towers, for the natives encourage the presence of these birds, whose flesh is one of the most common articles of food.

Egyptian peasants do not eat much meat, except during the month of Ramadan, when they fast all day and consequently require substantial meals in the evening. They also gorge themselves upon it during the feast of Bairam, at marriage festivals, and so forth. Their staple food is bread made from a coarse flour or maize, mixed with bean-flour. A sauce made of onions and butter seasoned with herbs, and highly salted, is generally prepared in the poorer houses, and into this the bread is dipped. Sour goats' milk or buffaloes' milk is also a usual addition to the meal; and broad beans and other vegetables are eaten.

In a sheikh's or omdeh's house, however, the meals are quite elaborate. There is a meat soup, into which all present dip their bread; a dish of tomatoes and rice, perhaps; a leg of mutton carved with a knife but eaten with the fingers, the host selecting tit-bits and handing them with a gracious gesture to his guests; gherkins stuffed with highly seasoned mince; and so forth. A great deal of spiced coffee is consumed, and cigarettes are universal, though the more old-fashioned natives still smoke the hookah. The high



SWEET AND PENSIVE

Grace of pose and charm of form and feature distinguish this Arab maid, whose gala attire has been chosen with characteristic good taste. She is holding a palm branch, an emblem of long life

Photo, C. T. England



EUROPEAN INFLUENCE IN THE LAND OF THE CALIPHS

How the camera has overcome religious prejudice and European customs have penetrated ordinary everyday life in the city of the Caliphs may be seen from this photograph, which shows a member of the official class and his wife, both, with one characteristic exception—the man's fez—dressed in Western garb amid the floral attractions of the charming little garden of their home in Cairo

Photo, Major Meek

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officials of the provinces and others feed more or less in the European manner, at a table, but the lower classes squat upon the ground around the dishes.

The dress of the male peasants is not a development of that worn in Pharaonic times : it was borrowed from the Arabs, and is far more voluminous than the ancient garb. On the shaven head a drab felt skull-cap is worn, and around this a yard or two of twisted white cotton is wound, so as to form a sort of turban. A pair of baggy white cotton drawers are tied around the waist and extend down to the shins ; and over this an indigo-dyed cotton shirt (*galabiyeh*) often forms the only garment.

The better-dressed classes wear a white instead of a blue shirt, and over it

a black gown with wide sleeves. The feet are usually bare, or else stiff red leather shoes curling up to a point at the toe are carried in the hand and slipped on when occasion demands. Soft yellow leather shoes are also worn. The sheikhs and more wealthy peasants generally wear on their heads a soft red fez (*tarbush*) with a blue silk tassel, around which the coils of white cotton are wound. Rich robes of striped silk are donned, and over all the dark gown is worn. A thick and heavy staff of ash (*nabut*) is generally carried in the hand by the lower classes, and fights with these are not infrequent.

The dress of the village women in Upper Egypt generally consists of a single shirt or gown, but in the Delta full trousers extending down to the ankles are often worn under this garment. Veils are not always worn among the peasants, but the face is often hidden by an outer wrap or shawl, which passes over the head, and, when etiquette requires, is held together in front of the face by the hand.

On the whole the *fellâhîn* are a law-abiding, docile, and patient people, having many likable qualities. They are somewhat uncontrolled and noisy, and when they quarrel they shout at one another with faces close together and hands raised, but they seldom resort to serious violence. Often they show considerable dignity, and as they stride about in their voluminous robes they make an inspiring picture. They are inclined to be bullies, however, and they take a childish delight in holding any office which permits them to give orders to others.

Outwardly they often



YOUNG LIFE AND OLD INSCRIPTIONS

These young Arab girls, posing for their photograph in front of the ruins of one of the ancient temples at Luxor, and carrying the universal water-bottles of the land, lack the knowledge that would lend life to the inscriptions behind them.

IN ANCIENT EGYPT
The Land of the Pharaohs



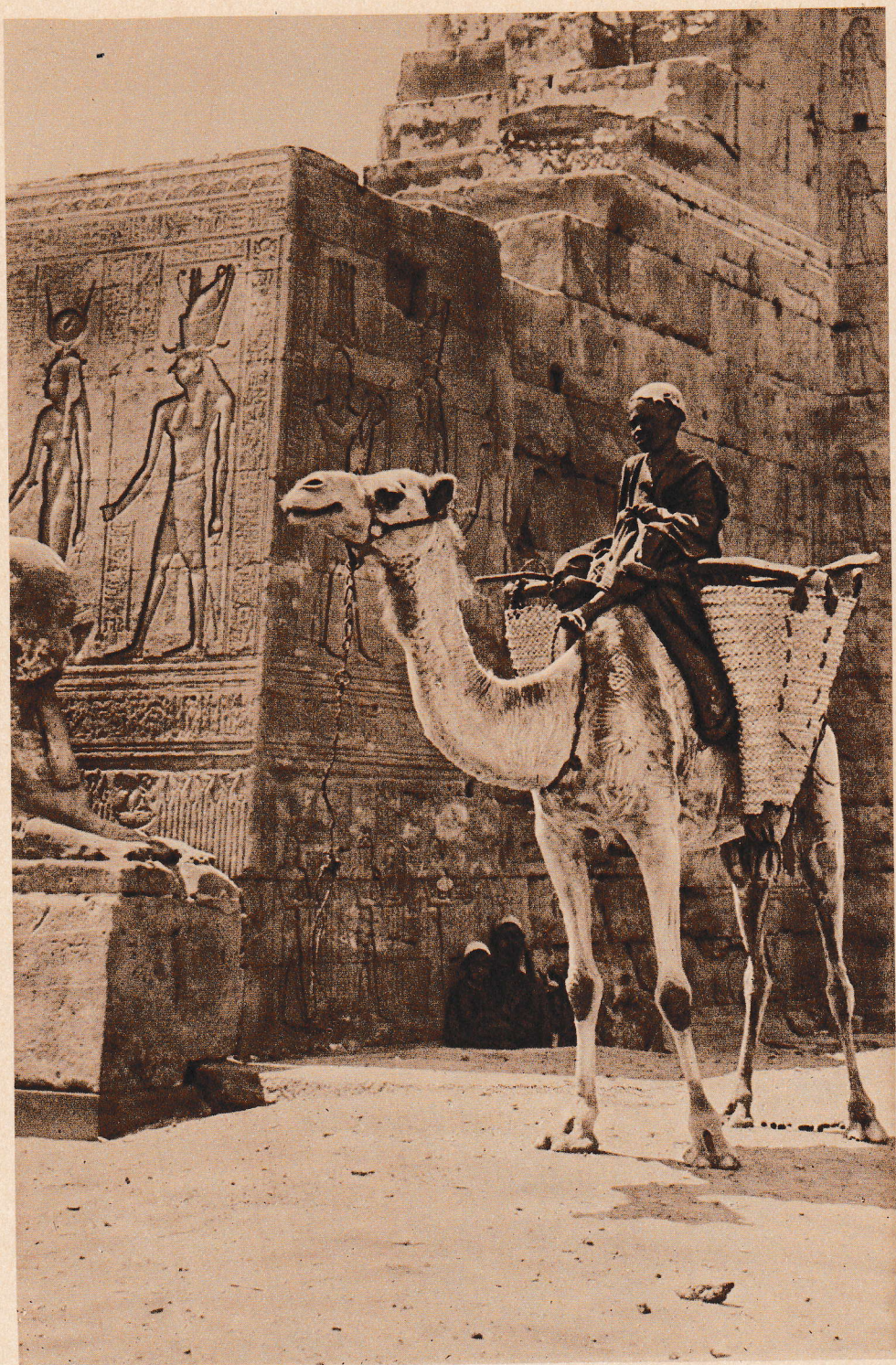
Sepulchral silence reigns within ; without, in the glory of the Egyptian sunset, the Great Pyramid of Cheops glows like molten gold

Photo, Donald McLeish



Pictured inscriptions on the temple wall at Medinet Habu still bear witness to the hunting exploits of Rameses III 3,000 years ago

Photo by permission of Raphael Tuck & Sons, Ltd.



Ruins of the storied temple of the sad-eyed goddess Hathor rise in white beauty from the plain at Dendera like Venus from the sea

Photo, Donald McLeish



Pupils from a mission school at Cairo listen to wonder-tales of their native land under the mystic gaze of the mutilated Sphinx

Photo, Brown & Dawson



These cheery Berberin boatmen sing chanties and ply their oars with ease as they pull the galley towards the flooded isle of Philae

Photo, Donald McLeish



Inexplicable as the Sphinx, the Colossi of Memnon have gazed eastward over the Theban plain since the far-off days of King Amenhotep III



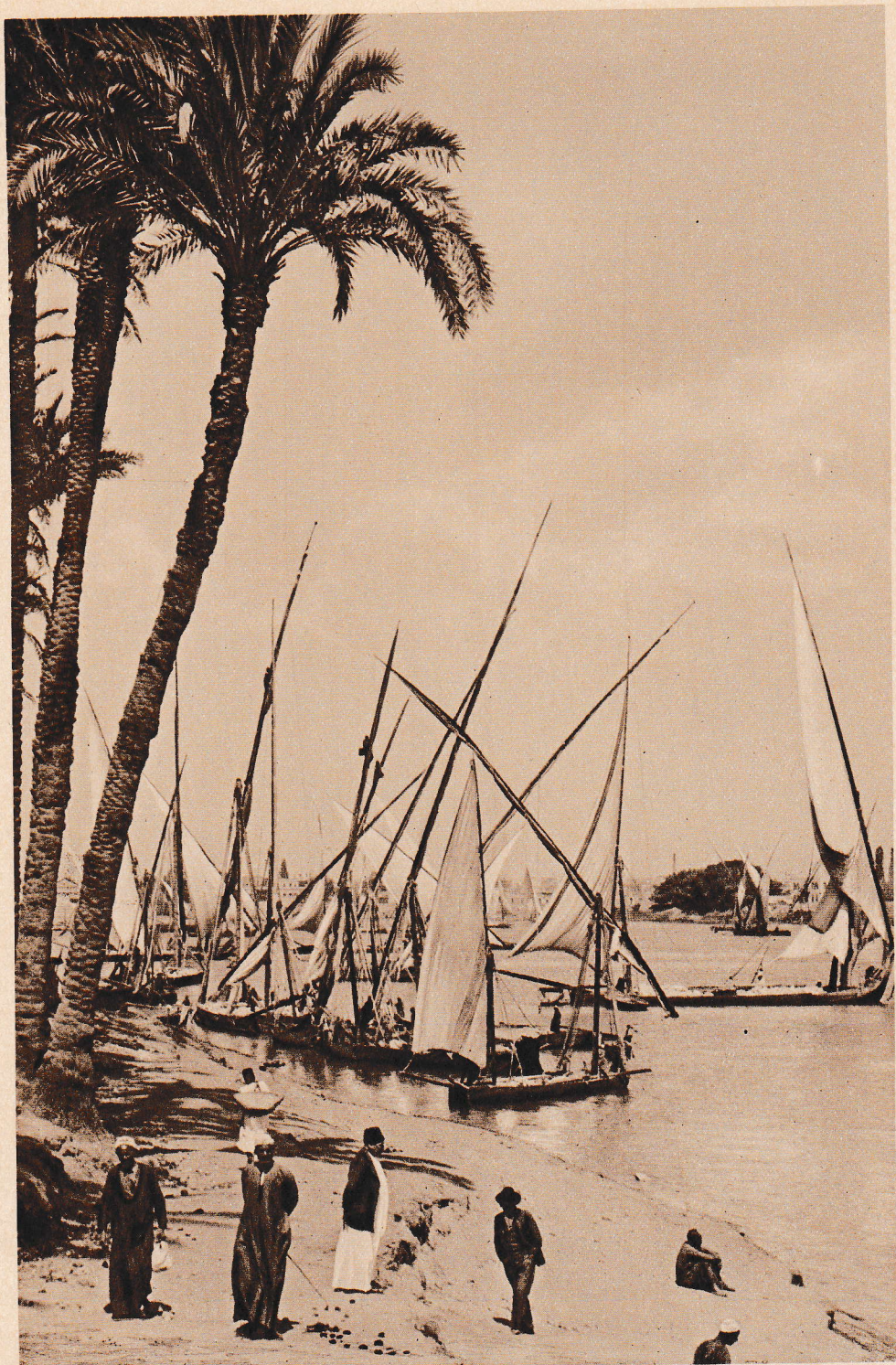
From the Pyramid of Cheops one looks down on that of Khafra ; beyond the rippling sand dunes extends the fertile valley of the Nile

Photo, Donald McLeish



Graceful, colonnaded, set against the grey mountain side at Thebes, this terraced temple to the god Ammon was built by Queen Hatasu

Photo, Ewing Galloway



Native argosies, laden with golden grain, are waiting for the Great Nile Bridge at Cairo to open and allow them to pass downstream

Photo, Ewing Galloway



The picturesque felucca, with its lofty lateen sails, is the general burden bearer of the Nile, but requires highly skilful navigation

Photo, Donald McLeish

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cringe, too, to their superiors in an unpleasing manner; yet actually they are most stubborn in regard to their rights, and will resist the tax-collector, for instance, with great obstinacy. They are cunning and not particularly truthful, nor are their protestations always supported by their actions. Yet their gentleness, their light-heartedness, their love of their children, their often strict morals, their abstemiousness, their great capacity for hard work—the Egyptian is the hardest worker round the Mediterranean—and many other good qualities, cause them generally to be regarded as a fine race of men.

They are, of course, extremely ignorant, for they learn little beyond the

Koran at the village school (*kuttâb*), and few can read or write. When they wish to write a letter or other document they go to a scribe (*kâtib*), who, for a small sum, will indite a flowery epistle. They have little national literature, and the poems which they sing to traditional refrains are not of much interest, though the melodies are quaint and often attractive. They sing readily at their work, and every traveller on the Nile knows the haunting notes of the boy driving the bullock or camel which turns the *sâqieh* or *sâkiyeh* (water-wheel). The voice seems to imitate the nightingale; it warbles and chucks and gurgles, as though the singer were passionately pouring forth tales of old romance, yet actually the words have



FIXING AN IMPROVISED SAIL TO THEIR TOY CRAFT

Intent on their task and as intently watched by two other juveniles of the opposite sex, the boys are making a handkerchief serve as a sail for the home-made boat they are about to launch on Lake Menzala, the partially-drained lagoon which still covers some hundreds of square miles of what was once part of the most fertile area of Egypt

Photo, Donald McLeish

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THE AGE OF INNOCENCE

Her happy smile suggests that the obedience to parents, which is the rule among Egyptians and Arabs, is in her case not too severely exacted

Photos, Donald McLeish

little interest when translated.

When a gang of men are working together, one of them will lead their song and the others will join in with some repeated phrase, in the manner of the 136th Psalm; and those who are not busy will clap their hands in rhythm until a considerable degree of jovial excitement is attained. Musicians who perform at festivals usually play upon a piercing kind of flute and beat time upon the darabûkka or drum.

The conditions of the land are perhaps the most favourable of any country. The full sunshine and good water supply enable three crops to be raised in the year. Yet, owing to the cool northerly winds, the climate is invigorating. The fellâhîn work hard at the tilling of the soil. Every year during the late summer the Nile rises, and in the early autumn it overflows on to the fields, where it is conducted from area to area through sluices and flood-gates, so that each tract of country in turn receives its share of the inundation. As soon as the floods subside, the seed is scattered over the wet mud, and in Upper Egypt the first harvest is reaped between February and March, the principal crops being wheat, barley, maize, Indian millet, clover, and beans. The ground is then ploughed and sown



FIRST LESSONS IN ARABIC

She is beginning to learn the alphabet, the early letters of which are inscribed upon the slate. Until recently, of Moslem Egyptians, few except those belonging to the trading and official classes could read or write



EGYPTIAN SERVING-MAID AT A PRIVATE WELL IN CAIRO

Her slight girlish figure, in a pretty cotton gown, has an attractive setting as she stands in the little court of the Cairo house beside the well, which is protected from the sun's rays by a trailing plant. From the genial smile of this Egyptian serving-maid one may imagine that, despite the lowly and somewhat arduous position she holds, her lot is by no means an unhappy one

Photo, Donald McLeish

again, and a second harvest is ready in the early summer. A third crop is often obtained just before the inundation returns. Sugar and cotton have of late been extensively grown, and the latter has brought great wealth to the country. There are also extensive groves of date-palms, yielding fruit in September.

These agricultural labours, and the endless work at the water-wheel and water-hoist (shadûf), combined with the tending of camels, water-buffaloes, oxen, sheep, and so forth, leave the peasant little time for recreation; yet he finds time for amusement, and takes an active part in the



EXPONENTS OF ONE OF EGYPT'S OLDEST INDUSTRIES

In the sun-filled entrance to their little shop in Cairo the Arab tinsmiths are hard at work. For countless centuries the working of tin has held a prominent position among Egypt's crafts, and that the tinsmiths of to-day are not lacking in commercial enterprise is shown by the skilful way in which these men are converting old kerosene tins into canister lamps

Photo, V. S. Manley



PLYING NEEDLE AND THREAD IN A CORNER OF OLD CAIRO

Shops in Oriental Cairo are little more than cupboard-like recesses in the ground floors of houses, fitted with shelves, and a number of these recesses form a bazaar. With the tailor seen in the photograph business is brisk or at least pressing, as he has three assistants plying needle and thread.

His shop sign is displayed in Arabic characters above the doorway

Photo, A. W. Cutler



DAPPLED SHADOWS IN THE EGYPTIAN VILLAGE STREET PROVIDE WELCOME RELIEF FROM THE MIDDAY SUN. Heavy vines, encircling their stout wooden frames, cast cool shadows over this corner of the quiet Arab by-street, where life seems always afternoon, where the fowls peck peacefully in the dust beside the water, with its overhanging foliage, and where the tradesmen, in the dim recesses of their tiny shops, contemptuous or oblivious of the busy hustle of the larger world outside, contentedly await in drowsy patience the advent of such customers as Allah the All-Wise may cause to pass their way and so arouse the temporary interest of the idlers in the shade

Photo, E. A. Braithwaite



EUROPEAN ENGINEERING LIGHTENS THE LABOURS OF THE EGYPTIAN WATER-CARRIERS

The men congregate around the municipal water pump for a "fadhle," or gossip, meanwhile they refill or repair their goatskins. While the houses in modern Cairo are connected with the municipal waterworks, the old-world "sakkas" survive in their respective grades, popular street characters, carrying goatskin or jar, earthenware saucer or brazen cups which clink together musically. The official in charge of the pump sits in a kind of sentry-box shaded from the sun and a small charge is made for the supply to all save those engaged in charitable distribution.

Photo, A. W. Cudde

EGYPT & THE EGYPTIANS

social life of the village. There is always some function going on—a marriage, a birth-feast, a circumcision, or a funeral.

At a marriage the bride, who is generally between eleven and thirteen years of age, is first conducted with music to the bath, her married friends and numbers of young girls joining in the procession, which is called Zeffet el Hammâm, and later there are further

celebrations when she is taken to the house of the bridegroom. A birth-feast takes place on the seventh day of the child's life; and on the fortieth day there is a ceremony of the purification of both mother and child. At a circumcision (tuhûr) there is a noisy procession to and from the house of the barber who performs the operation, and a feast takes place afterwards. At



A COOLING DRAUGHT GIVEN IN THE NAME OF ALLAH

The elderly man seated is wearing the green turban of one who has made the pilgrimage to Mecca and is receiving in a brass cup a gift of water from the sturdy looking water-carrier. Many of these water-carriers are in the service of benevolent Moslems who employ them to act as dispensers of charity in this way; others, though poor, often give to those who are poorer still

Photo, Donald McLeish



SELLERS OF BEADS AND FLY WHISKS IN A CAIRO STREET

Berberin bead boys are among the more persistent of Cairene street hawkers. Their wares, however, are not necessarily of native make. Quantities of bead ornaments come from British and German factories, but they are exceedingly popular among the people of Nubia, where may still be seen many precious necklaces of ancient date that have been treasured as family heirlooms

Photo, Publishers' Photo Service

a funeral the bier is carried at a quick walk to the mosque and thence to the cemetery, the men chanting their creed: "There is no God but God," etc., to a brisk and rousing tune of very ancient origin. Behind the bier are women friends and relatives, supplemented by professional mourners, who beat their breasts and dishevel their hair. As in Pharaonic times they splash themselves with indigo as a sign of mourning.

Besides these domestic events a number of religious festivals are observed, these being mostly Islamic, though some are peculiar to Egypt, and, like the Nile festivals, can be traced back to Pharaonic times. On moonlit

nights the men of a village sometimes hold a zikr or sacred dance, in which each man jumps up and down and throws his head from side to side, incessantly repeating "lâ ilâha," until a state of ecstasy is often reached. It is not fanatical, however, and seems often to be regarded as great fun.

The grief-cry and joy-cry of peasant women are common sounds in a native village. Both are somewhat like a prolonged whinny of a horse—a high-pitched tremolo on one note; they are uttered at a funeral or a wedding, or when some particular disaster or fortunate event has occurred. Drunkenness and carousal are very rare in village life,



MOSLEM WOMEN IN NATIVE DRESS

While wives of pashas and other women of the upper class in Cairo may be seen wearing the transparent gauze yashmak of Constantinople, and others keep to the white opaque veil of Egypt, their humbler sisters usually wear the black face veil with a head veil or tarhah of dark blue muslin or linen

Photo, A. G. Kendall

for the Moslem religion forbids the drinking of wine; but among the fellâhîn whom chance has brought to the big towns there is a certain amount of intemperance.

The Egyptians of the towns are very different from the peasants, whom they despise. A great many of them dress in European clothes, but a tall, stiff fez or tarbûsh with a black tassel is worn by all, and is never removed from the head except in privacy. When the eye travels over a native crowd in one of the streets of a town a sea of red tarbûshes first catches attention; but afterwards it will be observed that the men in native costume and those in European dress are mingled together, the former generally being in the majority. In certain streets one will hear the rattle of dice or dominoes coming from the

cafés where the townsmen sit at marble-topped tables, drinking coffee or something stronger, gambling, or reading the native newspapers.

Here Copts and Moslems fraternise in a manner unknown in the villages, while Syrians and other Levantines, who talk both Arabic and French, mix with the natives and call themselves Egyptians. A number of Turks, Armenians, and Jews are also to be found. In Cairo and Alexandria there is a big resident population of Europeans — Italians, Greeks, French, and a certain number of English; but native life goes its own way without much regard for these foreign elements.

The fellâhîn, who form the bulk of Egypt's



HOW THE FACE VEIL IS WORN

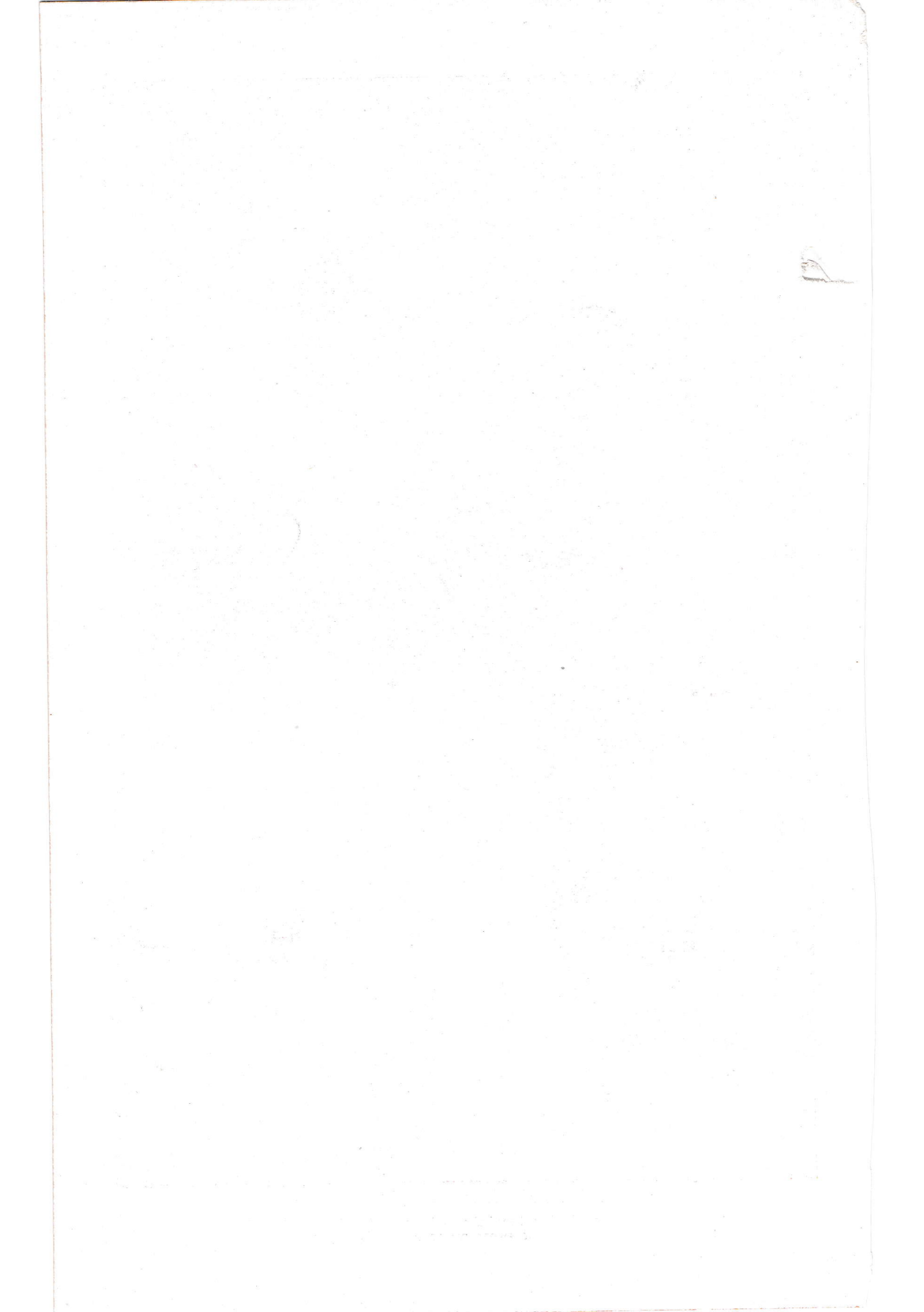
The Egyptian woman's face veil, or burko, of the commoner type is made of a kind of coarse black crape which a little gilt cylinder keeps from nose and mouth

Photo, E. N. W. Slark.



EGYPT: THE EVER-WELCOME WATER-SELLER

With brass cups and saucers clinking tunefully as he goes, the water-seller is a popular figure in Cairo, ready to give a draught of sweet water from his goatskin to any weary mother





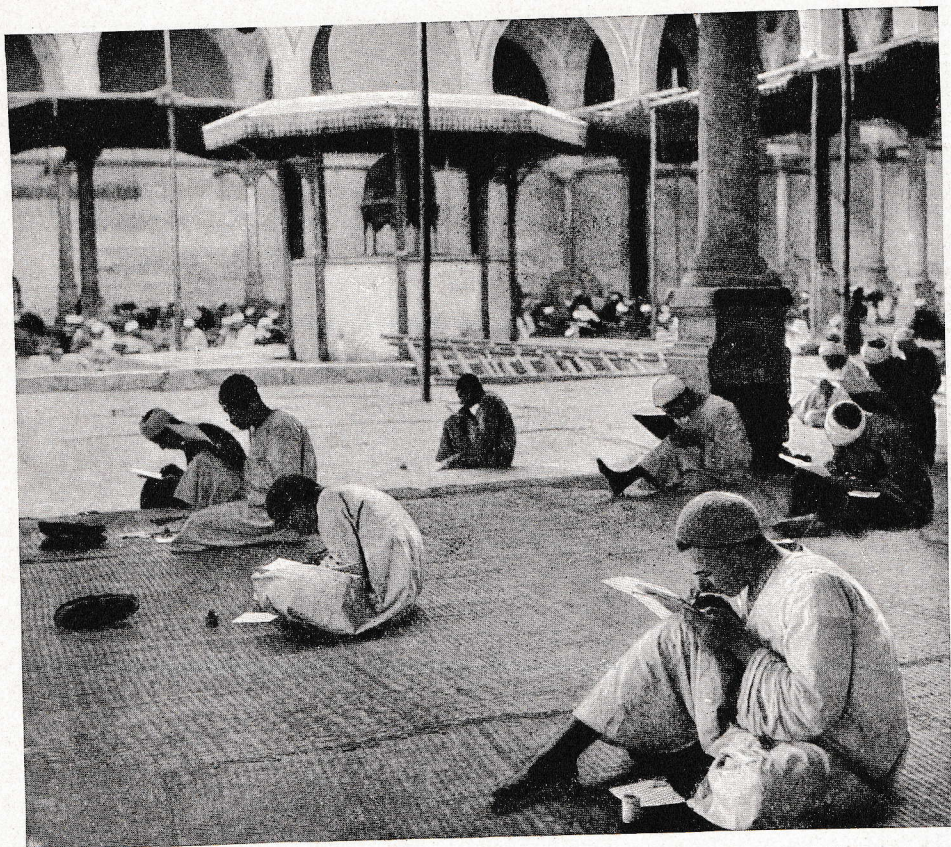
FLEETING GLIMPSES OF FEMININE CHARMS

Thickness of veiling seems to vary with the social status of the women in Egypt. Women walking in the streets are often impenetrably veiled, whereas those seen driving in smart victorias on the road to the Pyramids frequently wear only the lightest of gauze which scarcely conceals their features and leaves their lustrous eyes entirely free



"NEW WOMEN" ON THE WARPATH IN CAIRO

Many intelligent Egyptians recognize the backward condition of their women due to the immemorial custom of entire seclusion within the harem, but they advocate caution and circumspection in the movement towards emancipation. In disagreement with these a Feminist Party has come into being which conducts an active policy and numbers many women of good social position among its members



MODERN STUDENTS IN A MOSQUE OF THE MAMELUKES

Moslem life is inseparable from the Moslem faith. Once a child has mastered the Arabic alphabet and numbers, it is instructed in the names of Allah, and at a later age the Koran forms the basis of all training. Here, in the beautiful fourteenth century mosque of El Merdani (the Cup-bearer), Cairo, students are undergoing an examination in the book of the Prophet

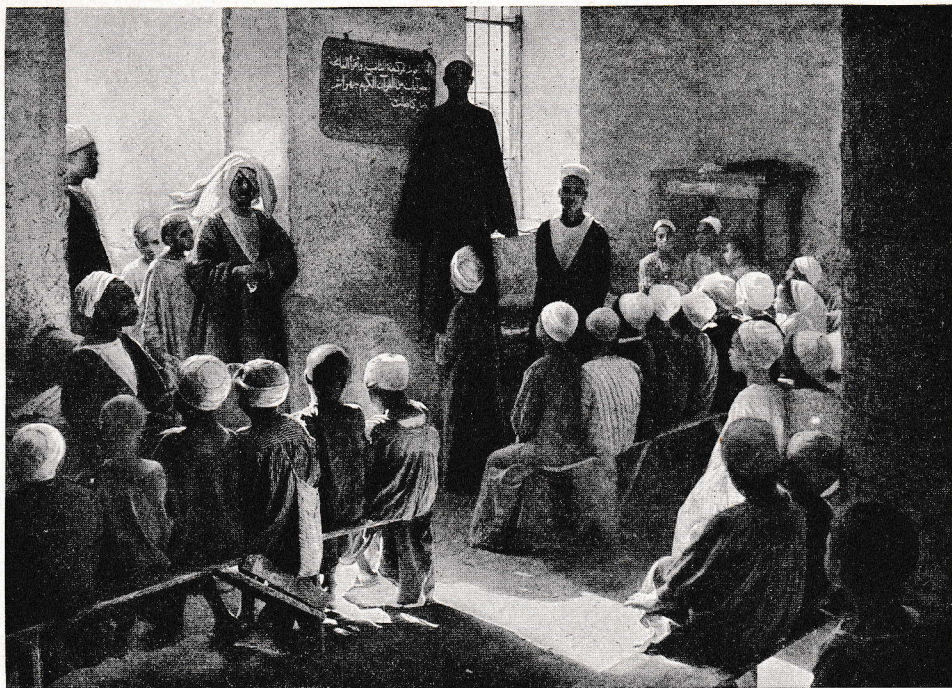
Photo, Donald McLeish

population (estimated at 12,750,900) take very little interest in politics; but the dwellers in the towns, and especially those in Cairo, come much more frequently into contact with officials of the Government, and hence are much concerned with its doings. The head of the Egyptian state is the King. Until December 18, 1914, Egypt had been a province of the Turkish Empire, the ruler being called Khedive (though the natives spoke of him as Efandyna) and being actually a sort of hereditary viceroy and vassal of the Ottoman crown. The Khedivial family was founded by Mehemet Ali, an Albanian, who obtained the viceregal throne in the first years of the nineteenth century; but in 1914 his descendant, Abbas Hilmi, adhered to his overlord, the Sultan of Turkey, and

was dethroned by the British Government, when Egypt was declared independent of the Porte and a British Protectorate. The Protectorate was terminated in 1922 and Egypt recognized as an independent sovereign state, the British Government reserving for discussion questions of communications, defence, protection of foreign interests and of minorities, and the Sudan.

The Europeanised Egyptians who figure so conspicuously in Cairene and Alexandrian life are smart, well-dressed, intelligent men, many of whom have been educated in England or France. They are often so light in colour that they might be mistaken for southern Europeans.

In the large towns a great many of the main streets are built in a more or less European manner; but there are



BOYS' SCHOOL IN A COPTIC CENTRE OF UPPER EGYPT

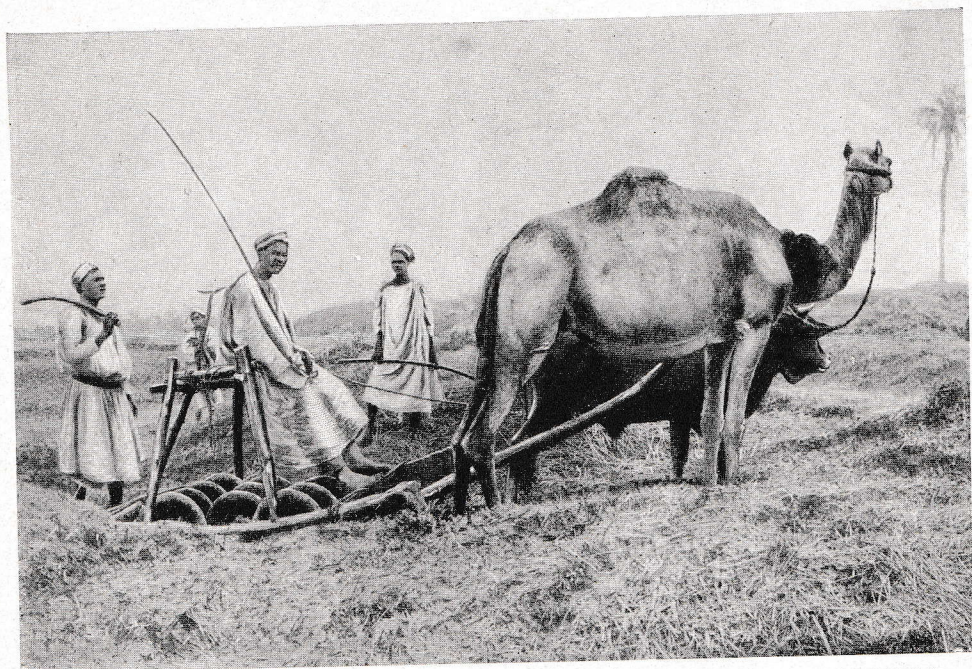
Much official encouragement has been given of late years to the native schools in Egypt, of which in 1920 there were over 3,000, with more than 200,000 pupils, Government aid being dependent on the giving of effective instruction in reading, writing, and arithmetic, apart from religion. The photograph is of a Mahomedan school at Esneh



SMALL GIRL GRADUATES IN ELEMENTARY ARABIC

Egypt's awakening to the need of female education is witnessed by the increasing number of young girls being sent to the schools, both native and Christian, but the need is emphasised by the fact that while in 1921 the 3,317 elementary vernacular schools controlled by the provincial councils had 184,371 boy pupils, the girls only numbered 26,479

Photos, Donald McLeish



MOTIVE POWER FOR FIELD WORK SUPPLIED BY BUFFALO AND CAMEL
For cutting straw for fodder, as well as for threshing, the old-fashioned nōrag is still used. This machine is a kind of sledge on small iron wheels or semi-circular plates which are fixed to three axletrees and drawn, in a circle, by a pair of cows or buffaloes, or, as in this instance, by camel and buffalo

Photo, J. F. Stevens



FELLÂHÎN SIFTING GRAIN ON A FARM NEAR LUXOR
The tellâhîn follow their agricultural pursuits in much the same fashion as in the days before the Pyramids were built, caring little what manner of people rule at Cairo provided taxation is not too heavy and their daily chores can be performed without undue official interference

Photo, Donald McLeish



FELLÂH FOLLOWING HIS PLOUGH OF PHARAONIC DESIGN

For over five thousand years the Egyptian plough has remained unaltered. It consists of a piece of wood, bent inwards at an acute angle, and shod with a three-pronged piece of iron, attached to a beam with a handle at one end for the ploughman, and a yoke at the other for the draught animals

Photo, Ewing Galloway



DISDAINFUL CAMELS PLOUGHING THE LAND BY THE NILE

Oxen or buffaloes commonly draw the plough, as shown in the upper picture, but camels are frequently employed, as here on the Nile bank. In default of other beast of burden, the native does not scruple to make use of his wife, and a woman and a donkey harnessed together are a not uncommon sight

Photo, Donald McLeish



INFINITE LABOUR THAT BRINGS LITTLE GAIN

Of the means by which the Egyptian peasant farmers raise water to irrigate their land, the commonest is the antiquated shādūf. This labour-exacting machine consists of a pole swung between two posts with a mud weight at one end, and a rude bucket hanging from the top of the other. When the water is low several shādūfs are used, one above the other, as seen in the photograph

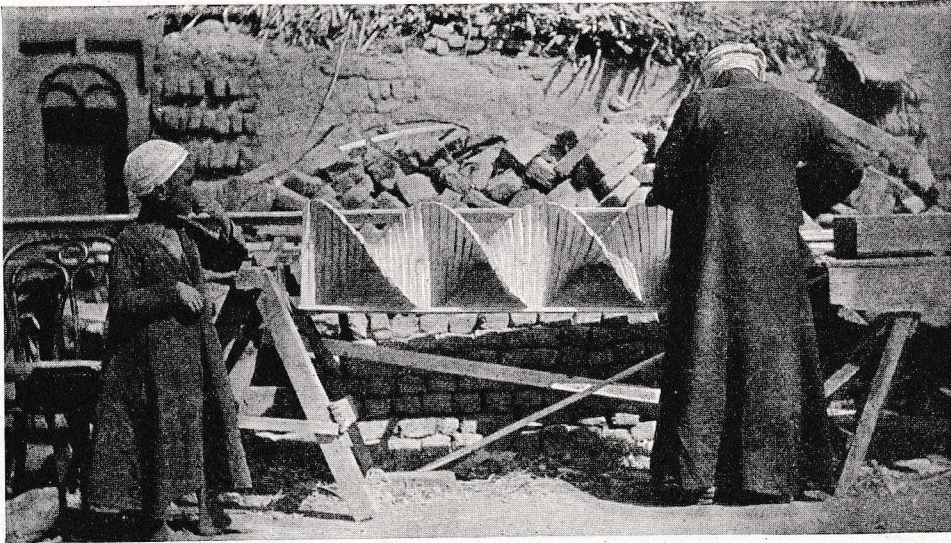
Photo, Donald McLeish



TIME-WORN DEVICES USED IN EGYPTIAN AGRICULTURE

In principle the *tâbût* resembles the *sâqieh*, with the difference that while the last-named is furnished with pots and worked by buffaloes, the wheel of the *tâbût* has hollowed compartments. To raise water to the level of the channel where the *tâbût* is available, a vessel like the *shâdûf* is employed

Water-wheels used in the Fayum are sometimes turned by the weight of the water



FASHIONING THE CRUDE SPIRAL PUMP USED BY THE FELLÂHÎN

Where water has to be raised only a few feet the fellâhîn use a kind of spiral pump called a *tâbût*. This is a long, light wooden cylinder fashioned somewhat after the manner of the Archimedean screw, and having numerous compartments in its hollow felloes or segments. The *tâbût* is seen chiefly in the Lower Delta area

Photos, A. W. Cutler

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always intricate areas which remain native in character. The shopkeepers retain, to a large extent, their national dress and customs, and the visitor may walk through miles of bazaar-like streets, where the Middle Ages seem to have remained untouched. The houses of the middle-class townspeople are built of bricks or masonry, and have three storeys. The most conspicuous native features are the windows of the women's rooms, which are made of decorative lattice-work in wood. There are a few old houses still existing which date from the Arabic period, and show some of those signs of Oriental magnificence which we associate with tales of The Arabian Nights, but the modern tendency of the wealthy native is to build himself a house in European style, and to fill it with French furniture.

The upper-class women in the towns often wear dresses made in the European manner, but in the streets they throw a black silk cloak over their heads, and wear a white veil hanging from below the eyes. Their life is very secluded. In the afternoons they may be seen driving in closed broughams, their white veils, heavily powdered faces, and painted eyes being momentarily conspicuous as they pass. Sometimes, in Cairo, they are taken to the Opera, where the boxes reserved for them have white lace curtains stretched across the front, so that the visitors cannot easily be seen.

Conditions in the harem (hareem) are much the same as those in other Mahomedan countries, but better-class Egyptians do not often have more than one wife. The eunuchs who act as servants in the harems are negroes from



WATER OF LIFE: AN IRRIGATION CANAL NEAR MEMPHIS

Egypt, where the rainfall is virtually nil, would be an uninhabitable desert but for the water supplied by the Nile. Irrigation is the vital task of the people, and the development of the country depends entirely on the control of the Nile water by dams, its storage in reservoirs, and the extension of irrigation canals to the regions still uncultivated

Photo, Ewing Galloway



APOSTOLIC OCCUPATION IN A PORT WITH A RIOTOUS PAST

The old fisherman here seen winding twine for his nets can recall the time when, before vessels could go through the Suez Canal at night, Port Said, besides being a great coaling station, was a "sink of two worlds." Ships now pass in the night to every sea in the world, while the port itself leads nowhere but to the raw Arabian desert or a salt and sandy shoal

Photo, Donald McLeish

the Sudan. In both Egyptian and European houses the ordinary servants—who are nearly always males—are generally natives of Nubia, being known as Berberines (Barabara).

The upper-class Egyptians of the cities are not strict in their religious habits, many of them, indeed, being agnostics. There are several magnificent mosques in Cairo, that of Mehemet Ali, with its great dome and

twin minarets being the most conspicuous building in the city. The annual pilgrimage to Mecca is widely made, and the return of the pilgrims (mahmal) to Cairo is one of the great events of the year. Egypt has the honour of supplying each year the sacred carpet (kisweh) which serves as the covering of the Ka'ba at Mecca, and the veil which hangs before the door. These are specially made at the ruler's



COSTLY BUT CLUMSY IMPROVEMENT ON THE ANTIQUATED SHÂDÛF

In appearance rather like a dredging machine is the *shâdûf*, a large vertical wheel, some ten feet in diameter, with earthen jars attached to its circumference by cords, a smaller wheel with cogs attached to the same axis, and a third horizontal cogged wheel which is turned, as shown, by cows, or by a yoke of buffaloes. The horizontal wheel sets the other wheels in motion, the jars automatically filling below and emptying above. The *shâdûf*, which makes a loud, creaking noise, can be managed by a woman or a boy, but involves a comparatively large initial outlay

Photo, A. W. Cutler



A BUSY MORNING IN THE NATIVE CLOTH MARKET UNDER THE SHADOW OF THE PALMS AT GIZEH

Trade goes on briskly under the palms at the cloth market at Gizeh, whither the native merchants come from far and near in search of bargains. Most of the salesmen, scornful tables or booths, are content to stake their claim on any site that takes their fancy and squat on the ground surrounded by their merchandise. Customers pick their way over the littered ground, and even the presence of their donkeys does nothing to impede the business of the day or materially inconvenience the traders, who keep up a perpetual babel of sound as they endeavour to impress the good quality of their wares upon prospective customers

Photo, Ewing Galloway



WHERE MANY TONGUES INVITE THE PURCHASE OF MANY WARES
The market is at Assuan, near to the First Cataract, and before the Mahdist rising of 1884-98 the centre of a flourishing trade with Abyssinia and the Sudan. An historic spot, Assuan is a gathering place for Egyptians, Greeks, Levantines, Nubians, and Bishârin, as well as a popular tourist resort, and trades in oil, rubber, feathers, skins, wax, horns, senna leaves, and ivory

Photo, Donald McLeish

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expense, and are sent out annually with the pilgrims' caravan. The great religious university of Cairo is El-Azhar, founded in 970, and here there are generally from 7,000 to 9,000 students.

Mention has been made of the large European population of Egypt; and it will here be as well to glance for a moment at the country from this angle. The great seaport of Alexandria seems, at first sight, to be much like any southern French or Italian town. There are the busy quays and docks, warehouses and offices, and the waters are crowded with European shipping. In

the city is the imposing square, called Place Mehemet Ali, which appears wholly European, with the Church of S. Mark on one side and the Law Courts and Exchange on the others. Fine streets of French-looking shops are to be seen, and the electric trams go clanging to and fro, while many automobiles and carriages convey a sense of Western prosperity. There are beautiful parks and gardens; and along the sea-front to the east of the city hundreds of fine and sometimes really palatial residences stand amidst trees and rich flower-beds. Here there is a casino, and on the



NATIVE MEAT MARKET AT BEDRASHEIN

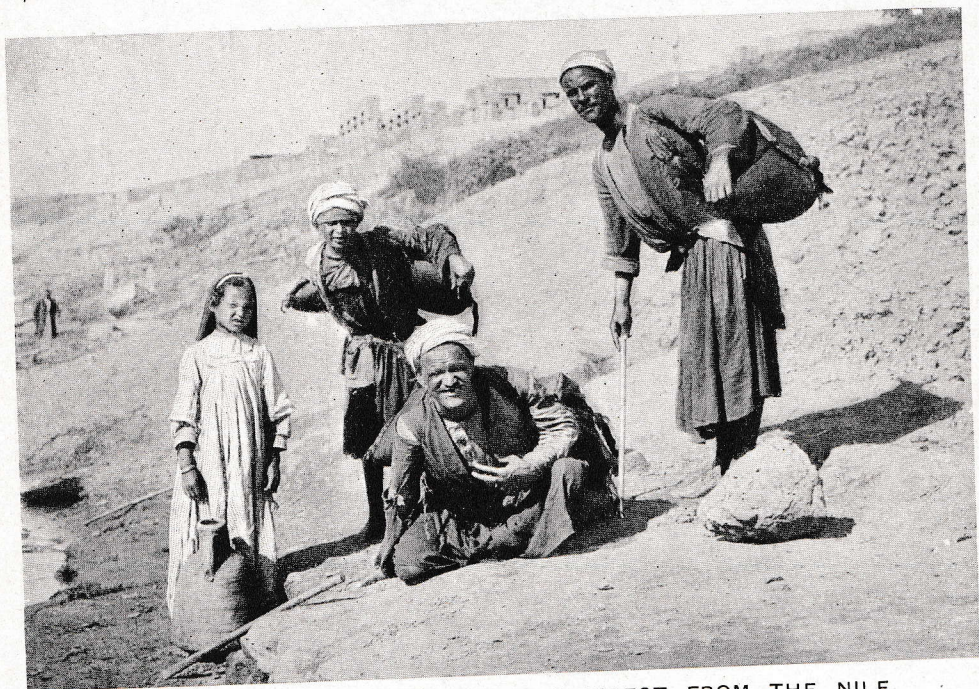
Within their palisaded enclosure the butchers display their choice cuts hung from wooden frames, with the disadvantage to European eyes that they are exposed to the blown sand and patronage of the flies. Bedrashein is a collection of mud hovels, about an hour's railway journey from Cairo, notable as a starting-point for tourists visiting the site of ancient Memphis and the necropolis of Sakkara

Photo, A. W. Cutler



KEROSENE TINS SUPPLANT THE GOATSKIN OF THE WATER-CARRIER

Assuan, thanks to its dam and its popularity as a health resort, has come under European influence as much as any other place on the Nile, and these water-carriers at Assuan, with kerosene tins in pairs slung from a shoulder rod in place of the traditional goatskin, are marching with the times



WATER-CARRIERS GETTING SUPPLIES DIRECT FROM THE NILE

At one time all the people in Cairo were dependent on the muddy water of the Nile brought to their doors by predecessors of the water-carriers here seen replenishing their goatskin vessels at Luxor. The water-carrier is frequently hired to dispense water gratuitously, especially on feast days

Photos, Donald McLeish



CHILDREN OF THE ARAB VILLAGE OF KARNAK

They lead a hard life, but their mutual affection is suggested by the protective arm the elder girl has extended over each boy's shoulder. They make a somewhat pathetic group, standing beneath the palms that look down upon the mud walls of their humble home

Photo, Donald McLeish



"LINKED SWEETNESS LONG DRAWN OUT"

The boys are chewing sugar-cane, a favourite form of sweetmeat. Of late years a great impetus has been given in Egypt to the cultivation of sugar-cane. One variety, which is eaten raw, has been grown all over the country since its introduction from India in the days of the Caliphs

Photo, A. W. Cutler



PEACEFUL SCENE NEAR THE BATTLE GROUND OF TEL-EL-KEBIR

The village headman is enjoying a well-earned rest after toil upon his little farm, not far from the spot where the British defeated Arabi in 1882. He and all his class possess a knowledge of agriculture peculiarly thorough within its limits, and to it he adds experience in poultry-keeping, including the use of the incubator, for the hens of Egypt do not sit

Photo, C. T. England



ARAB SWEETMEAT MAKERS: A TOFFEE STALL UNDER THE PALMS

Toffee—a hardbake consisting simply of sugar and butter—is one of the easiest sweetmeats to manufacture, and enjoys an immense popularity among Egyptians. Arab women make it in large quantities on big pans heated over open-air stoves built of mud. A palm grove, like that seen in this picture, makes a very pleasant sweet shop and factory combined

Photo, E. A. Braithwaite



VISION OF GRACE AND CHARM IN A RURAL SETTING

She is wearing a short veil with festoons of Venetian sequins or gold coins, finger rings, and bracelets, and her hair is plaited with silken strings, each of which has a tassel at one end. The earthenware jar or vat from which she is drawing water for drinking purposes is notable for its quality of keeping the contents fresh and cool

Photo, C. T. England



NILE VILLAGE WOMEN WHOSE "WORK IS NEVER DONE"

They have been up since before sunrise performing the household tasks. The hour of sunset is approaching, and still they have water to fetch. Groups of these slight, erect figures in trailing garments, each with a jar poised upon her head and on her way to river, well, or canal, form one of the most picturesque evening sights along the banks of the Nile

Photo, Donald McLeish



SIMPLE LIFE AMID THE PALM GROVES OF MARG

Famous for its palm groves, the village of Marg, whose inhabitants are here seen more or less busy beside the little stream that usefully runs through the street, lies north of the ruins of Heliopolis, and not far from another small village, Matariya, where the Virgin and Child are said to have rested under a sycamore during the flight into Egypt

Photo, Donald McLeish



HUMAN SPIDERS SPINNING IN AN EGYPTIAN ROPEWALK

Cordage is still made by hand in Egypt in the method described by Longfellow in his poem "The Ropewalk." The twisting of the fibre is accomplished by a man walking backwards down the walk, and spinning from the hemp which is strung round his waist. As he goes down and up the walk, the long threads gleam in the sun streaming through the portholes



ARAB ASSISTANT TAKING HIS TRICK AT THE WHEEL

The twist is imparted to the cord by a wheel which a boy keeps turning "with a drowsy, dreamy sound." To secure uniformity in the yarn, the revolutions of the wheel must keep a constant ratio to the walking pace of the spinner, who therefore tells the boy if there is any irregularity in the speed of the wheel, or when for any reason he himself is obliged to stop walking

Photos, E. A. Braithwaite



WOMEN MAKING FUEL FROM THE SWEEPINGS OF THE STREETS

Animal droppings are very largely used for fuel throughout Egypt, as in many parts of Africa, Asia, and South America. In Egypt women collect the material in bushels, and make it into small cakes which they lay out on the sand to dry in the sun as here depicted. When dry the cakes are collected and sold. In the desert camel dung is virtually the only fuel available

Photo, E. A. Braithwaite



FOLLOWERS OF AN ANCIENT HANDICRAFT ENGROSSED IN THEIR TOIL

This carpenter of Cairo fashions the wood with a long-handled chisel guided by his toes, while the wood is rapidly revolved by bow and string worked by his boy assistant. He is often seen turning the little pegs used in making the famous meshrebiya window screens and lattices. Small boy workers are a regular feature of the native bazaars

Photo, A. W. Cutler



SHOPKEEPER OF CAIRO SEATED LIKE A SAINT IN A SHRINE

Pottery ware, large quantities of which are made in southern Egypt, forms the stock in trade of this Cairo tradesman, whose attitude is typical of one who knows his goods are in universal demand. Very appropriately the photographer fixed his camera at a moment when one of the old Cairene water-carriers was in the act of passing by

Photo, J. F. Stevens

terrace the band plays, while the residents sit about at little tables drinking their coffee in the European manner. On the beach, in the warm weather, there are bathing-huts and tents, and the life of an ordinary French watering-place is reproduced. There are an excellent racecourse, yachting club, golf links, and so forth; and the world of fashion is much in evidence.

Port Said, the other important seaport, is a much less imposing place, though its docks are extensive, and there are always great liners and battleships lying at anchor at the mouth of the Canal. The European residents are here for the most part of small standing, and there is not the same resemblance to Continental conditions which is to be observed at Alexandria. In the days before the Suez Canal was navigable at night-time, Port Said had a bad name for immorality; but now it is probably no worse than other Eastern ports.

In Cairo there is a large European population, and the main parts of the city give the appearance of being entirely European. Some of the streets of shops resemble those of important Continental cities; and there is little that is Oriental in the great Place de l'Opéra with its fine Opera House, or on the river front where huge hotels and public buildings stand, or in the residential quarters where magnificent European houses or blocks of flats rise on either side of quiet, well-kept streets.

Of course, in Cairo these European conditions are due in part to the presence of great numbers of tourists each winter season, whose comfort has to be catered for; but the resident European



EGYPTIAN WEDGWOOD AT WORK

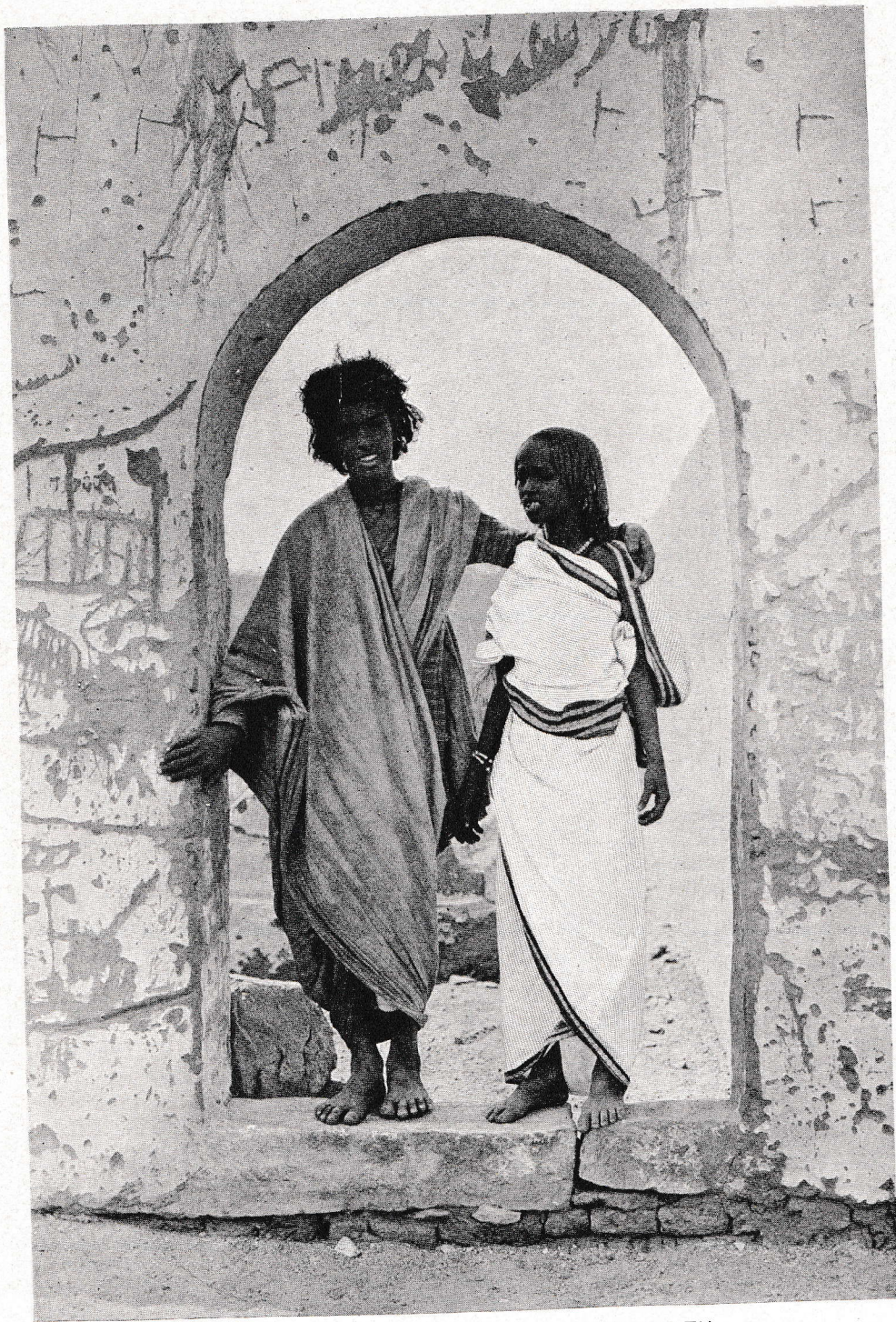
In Egypt, an early home of the potter's craft, the work is still carried on in primitive style, the worker spinning one wheel with his foot while with his hands he fashions the vessel on the other

Photo, A. W. Cutler

population is wealthy enough to have created the demand for elegance on its own account. The English colony is, in the main, not resident in the true sense; for each individual expects to return some day to his own country. But the other European colonies consist mainly of families permanently settled in this city.

In the winter season the great hotels form the centres of fashionable life, and there are endless dances and amusements for all the well-to-do to indulge in. In the summer these families generally migrate to Alexandria, where the climate is fairly cool, or to the hills of Syria, or sometimes Cyprus.

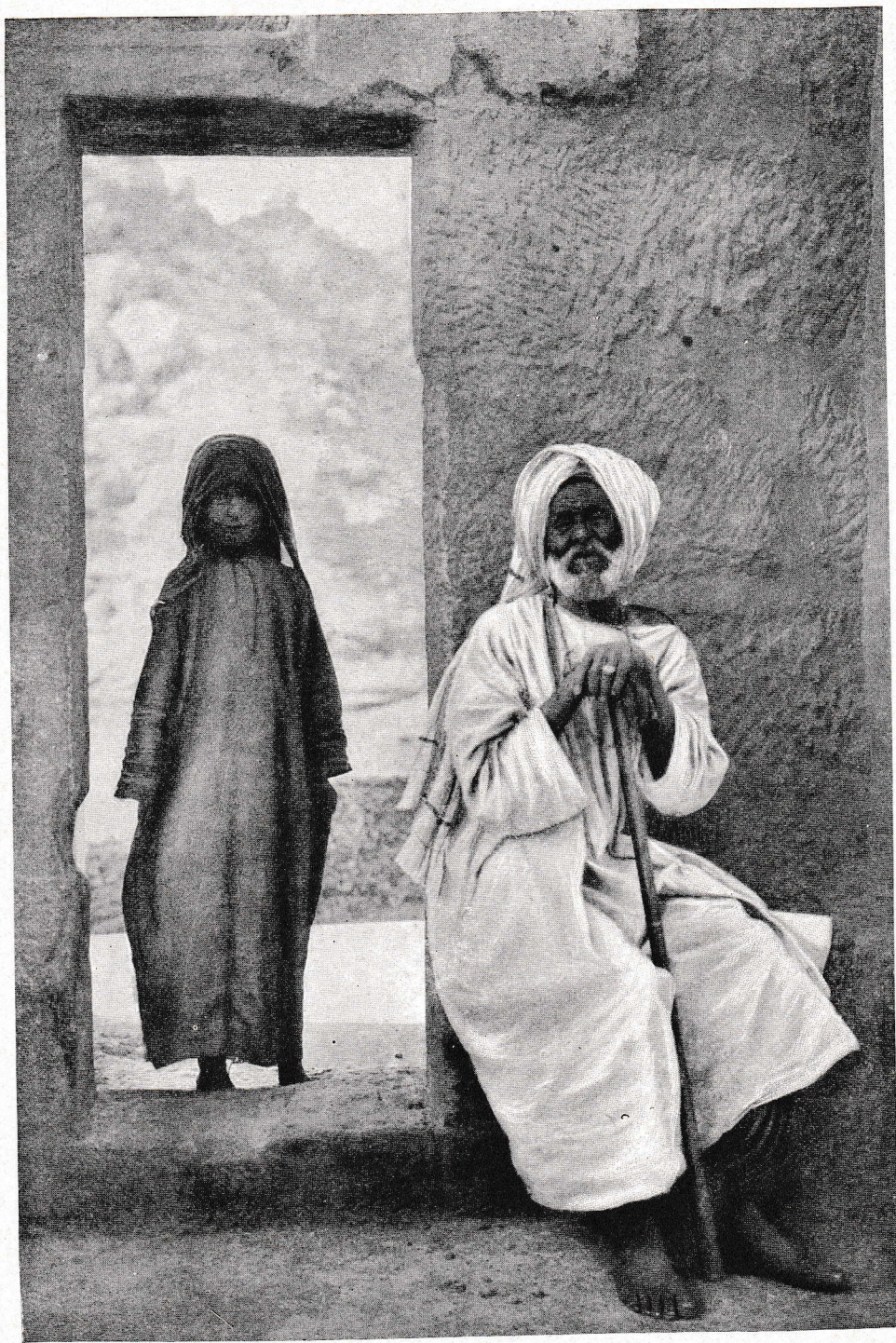
Before the Great War a considerable part of the native population made its livelihood out of the presence of the tourists, and to some extent they continue to do so. At the Pyramids



ON THE THRESHOLD OF LIFE AND DEATH

The Bishârin boy and girl are standing at one of the entrances to the ancient Arab cemetery east of Assuan, where the people of this Nubian tribe have their rude dwellings amid the simple graves and domed tombs of the dead. The Bishârin are a pastoral people, but occasionally one of them may be seen astride a camel in charge of the desert mail

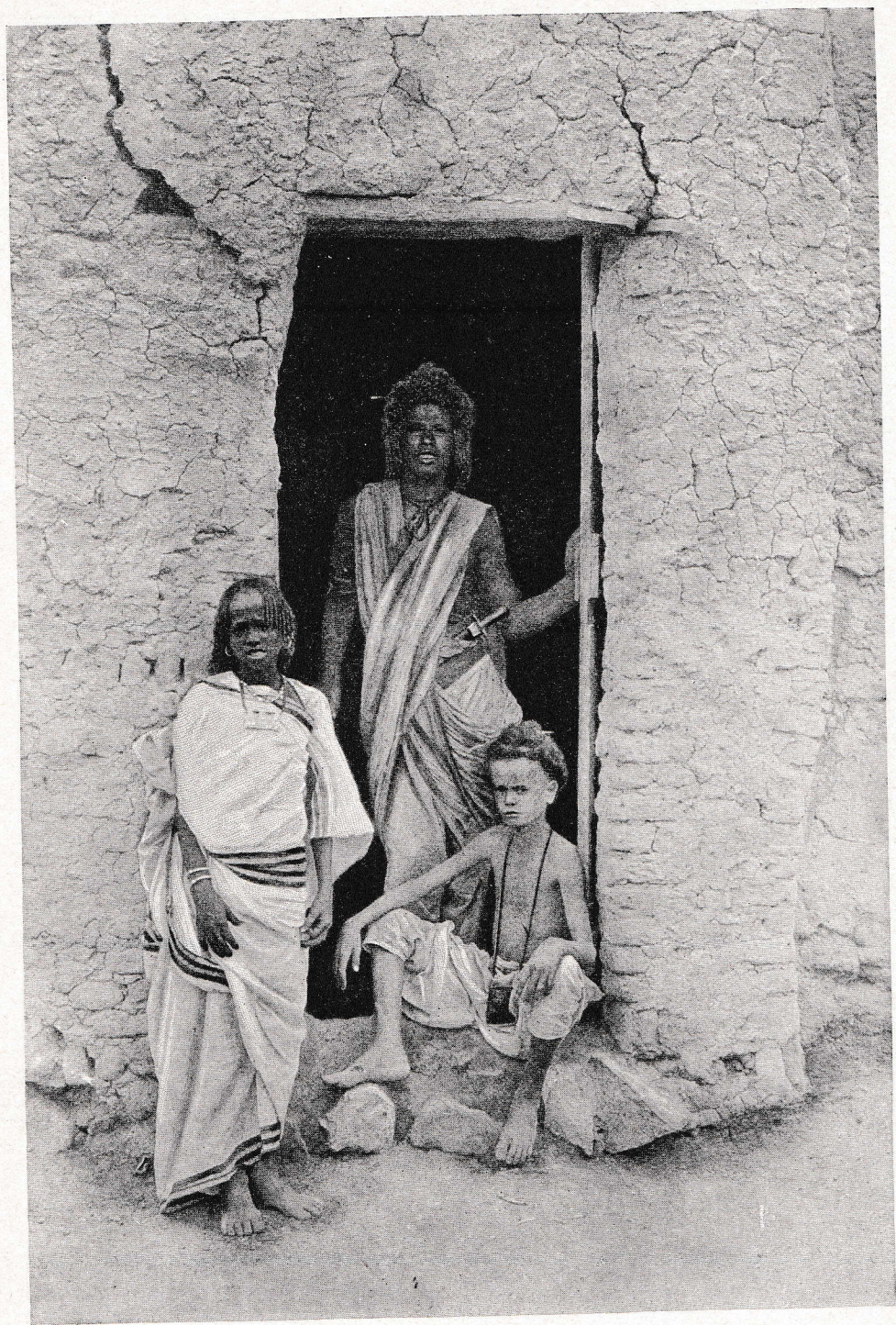
Photo, A. W. Cutler



MAY AND DECEMBER ON THE HOLY ISLAND OF PHILAE

The young girl's bright eyes flash beneath the parting of her head-veil ; the venerable-looking sage, leaning on his staff and resting in a niche of the old temple wall, is, may be, paying tribute in his thoughts to the memory of the goddess Isis, whose wonderful temple is now wholly submerged from November to June owing to the building of the Assuan dam

Photo, A. W. Cutler



SHAGGY-HAIRED KINSFOLK OF KIPLING'S FUZZY WUZZI

The dwellings of these dark, lithe, shaggy-haired nomads of Hamitic stock, who have a permanent settlement close to Assuan, are of the meanest description, a rude mat-covered tent or hut of sun-dried mud. They rear sheep, goats, and camels, collect senna leaves for traders, and wear their hair loose in fuzzy-wuzzi style, or hanging down in numerous plaits, as illustrated on pages 620-621

Photo, A. W. Cutler

EGYPT & THE EGYPTIANS

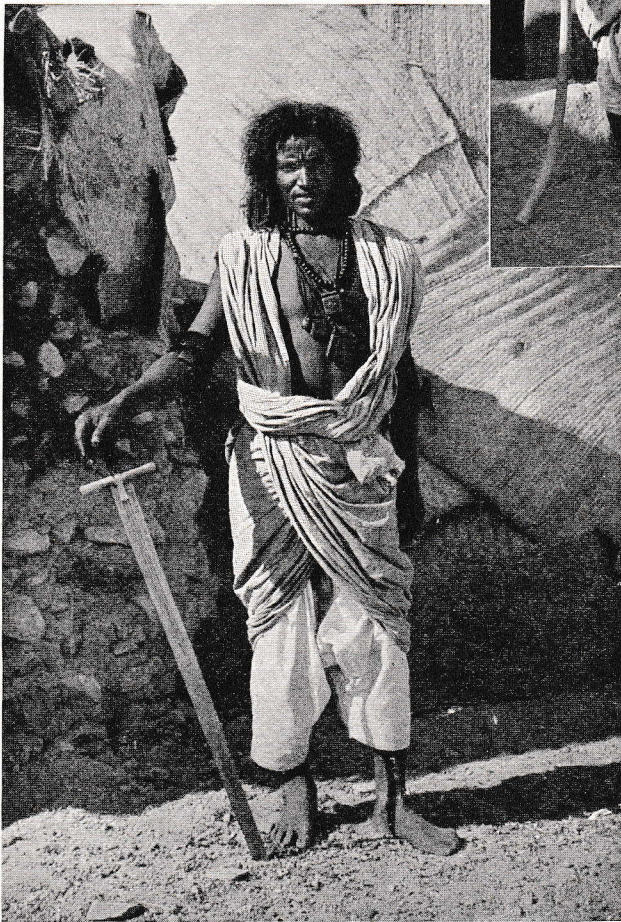
a whole tribe of Beduins (*sing.*: Bedaui; *pl.*: Bedauiñ) earns its living by conducting these sightseers over the ruins; at all the antiquarian centres there are hosts of donkey-boys and dragomans; on the Nile there are hundreds of steamers and houseboats (*dahabiyeh*) with native crews; and a great number of shops in the bazaars and elsewhere depend almost entirely on the custom of these visitors.

This influence is noticeable in Cairo and at the centres of historic interest in Upper Egypt; and the presence of Europeans has left its mark throughout the whole country, though not so



MODERN CUSHITES

This Bishârin boy and his Nubian companion belong, with the Abâbdeh, to that part of Egypt near to and south of Assuan known once as the land of Cush



SUPERMAN OF THE NUBIAN DESERT

Belonging to the physically handsome, pastoral, but pugnacious tribe of the Bishârin, he lives in an encampment near Assuan, and, armed with amulet and sword, is ready for any emergency

Photos, Donald McLeish

strongly in the out-of-the-way places. Helwan, about fourteen miles to the south of Cairo; Luxor, some 418 miles farther south, in the Theban Plain; and Assuan, at the First Cataract (580 miles from Cairo), are the chief health resorts. Helwan, with its clear desert atmosphere, possesses warm natural springs, baths, and a fine sanatorium. The extensive antiquarian attractions at Luxor make of it a tourist Mecca; its climate is warm and dry, but

EGYPT & THE EGYPTIANS

the driest of all the Egyptian health resorts is Assuan, which is specially favoured by visitors in winter, and the air of which is bracing while warmer than that at Luxor. In the smaller towns one sees gardens being laid out on the Western model, houses being built on Western plans, and roads being made. To all this, however, the peasants or fellâhin are more or less indifferent; and they, after all, are the backbone of the nation. They go their own way and lead their own lives in the manner of their ancestors, nor do they realize in the least that their security and freedom from oppression is due so largely to the fact that their Government has been under the eye of the West for now nearly half a century.

There is one section of the population of Egypt, however, with which neither European nor official native life has come into much contact, namely, the Beduins who inhabit the great tracts

of desert on either side of the Nile. These nomads of the wilderness are divided into two races. Firstly, there are the Beduins proper, who live in the northern area, and whose bravery, chivalry, and pride of race are known to all readers of romance. Many of these men have acquired money by trade in camels, goats, etc., and one sees them richly clad in flowing robes of silk, their finely chased daggers and pistols thrust into their sashes. Others are extremely lean and poor, and live in wretched tents, a few goats being their only livestock.

Secondly, there are the inhabitants of the Arabian Desert which lies between the Nile and the Red Sea, and who are called Abâbdeh. These men are of much milder and less honourable character. They are always underfed and impoverished, and they wander in somewhat good-for-nothing fashion from place to place. They are widely scattered and may be found in small groups



GIRL GOATHERDS OF THE BISHÂRÎN RACE

Bishârin children, who belong to one of the two branches of the Beja Beduins, the other being the Abâbdeh, are usually handsome, with hair either curly or anointed with castor-oil, and closely plaited. They help their elders as goatherds or in other work of the kind, and are often seen hawking beads and other small wares in Assuan

Photo, Donald McLeish



ARAB DAIRYMAID AND HER GOATSKIN CHURN

The goatskin is suspended by ropes from the broken stem of a date palm, which is placed against the wall of the dwelling, the method of butter-making adopted in this village near Cairo being similar to that of the Beduins illustrated on page 181. The mother of the veiled dairymaid is carrying a young child astride over one shoulder in characteristic Egyptian fashion

Photo, A. W. Cutler

wherever there is a well and a little scrub on which their goats and camels may feed. Though they are Moslems in name, their religious practices are very lax and are mixed with remnants of their old star-worship.

Further south, in the desert adjoining the Nubian reaches of the Nile, there are tribes of nomads known as Bishârîn, whose identity is seen by their long "fuzzy" hair. At Assuan there is a much-visited camp of these primitive people, which will be known to all

visitors to that centre. They gain a livelihood by a small trade in camels and goats, and by the collection of senna leaves, which are sold for a fair price.

Altogether the Beduin population within the Egyptian sphere must be close on a million; but they can hardly be considered as an important factor in the life of the nation, for they are, so to speak, lost in the vast spaces of the desert. The fellâhîn have a great horror of the desert, and are not easily persuaded to enter it. The Beduins, on

EGYPT & THE EGYPTIANS

the other hand, despise the dwellers in the cultivated lands beside the Nile, and regard them as slaves in bondage to the tax-gatherers and the Government officials.

The Beduins are not conscribed for the army, whereas all the fellâhin are liable for service. The Egyptian Army, it may be mentioned, is 18,000 strong, and constitutes a fine body of men, highly trained and smartly drilled under the supervision of British officers.

Egyptians of all classes are very superstitious, and they retain an extraordinary number of minor rites, magical devices, and queer beliefs, handed

down from Pharaonic times. For example, most Egyptians believe that the younger of two twins has the power to turn himself into a cat at will. The belief in ghosts, spirits, and jinns is universal; and every peasant will tell you of the ghostly city of gold which lies somewhere in the western desert, and has been seen from time to time by travellers.

All manner of amulets are worn; and women, for instance, will tie a hedgehog's foot around their necks to ensure a safe delivery. Fear of the evil eye is prevalent, and small peasant children are taught to avoid it by different artifices, especially when European strangers are present. Medical knowledge was of the most primitive character until Western influence began to prevail; but even now magical rites are resorted to on all sides for the cure of sickness.

A notable feature of the Egyptian landscape is to be found in its trees and plantations which, since the time of the Khedive Ismail, have been considerably extended. The lebbakh, sometimes, but incorrectly, called the acacia of the Nile, affords umbrageous shade, and other trees of modern growth include the poinciana pulcherrima, jacaranda, eucalyptus, fig-trees, and many varieties of palms. The ancient thorn-tree, acacia nilotica, the acacia farnesiana, sycamore, zizyphus, tamarisk, mulberry, date-palm, and dâm-palm thrive, as do the vine, the pomegranate, and many decorative plants such as roses, oleanders, carnations, and geraniums, while wild flowers fringe the canals, and in spring



BEADED BEAUTY OF THE DESERT

Beneath her loose head-veil she is wearing a kind of turban or cap elaborately ornamented with beadwork, and with long plaited tassels, while around her neck is a rich profusion of the beaded necklaces beloved of the Nubian women

Photo, C. T. England

MODERN EGYPTIANS

In Mosque & Mart



From the Mokattam heights the musing Egyptian surveys Saladin's Citadel and the domes and minarets of Cairo "the Victorious"

Photo, Donald McLeish



Comely and intelligent, the young folk of Port Said gather at the leaning portals and latticed windows of their rickety timber homes

Photo, Donald McLeish



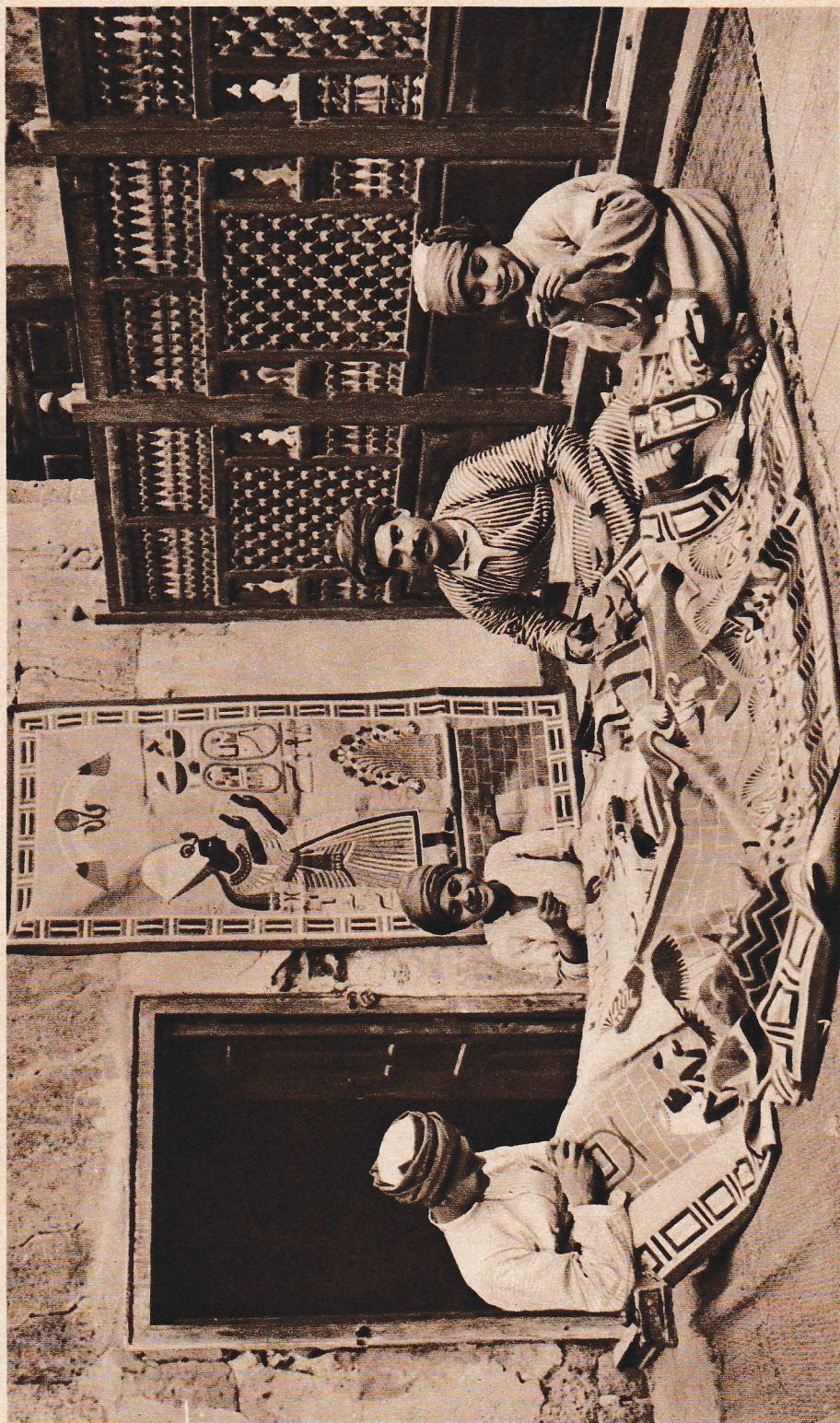
Fretted woodwork, weathered to the richest colours, makes these old shops in the booksellers' row of Cairo indescribably picturesque

Photo, Donald McLeish



Pipes are provided free for the customers, donkey boys and others, who frequent this Arab café at Esneh, south of Luxor. The Persian tobacco supplied is often mixed with the coveted but prohibited hashish

Photo, Donald McLeish



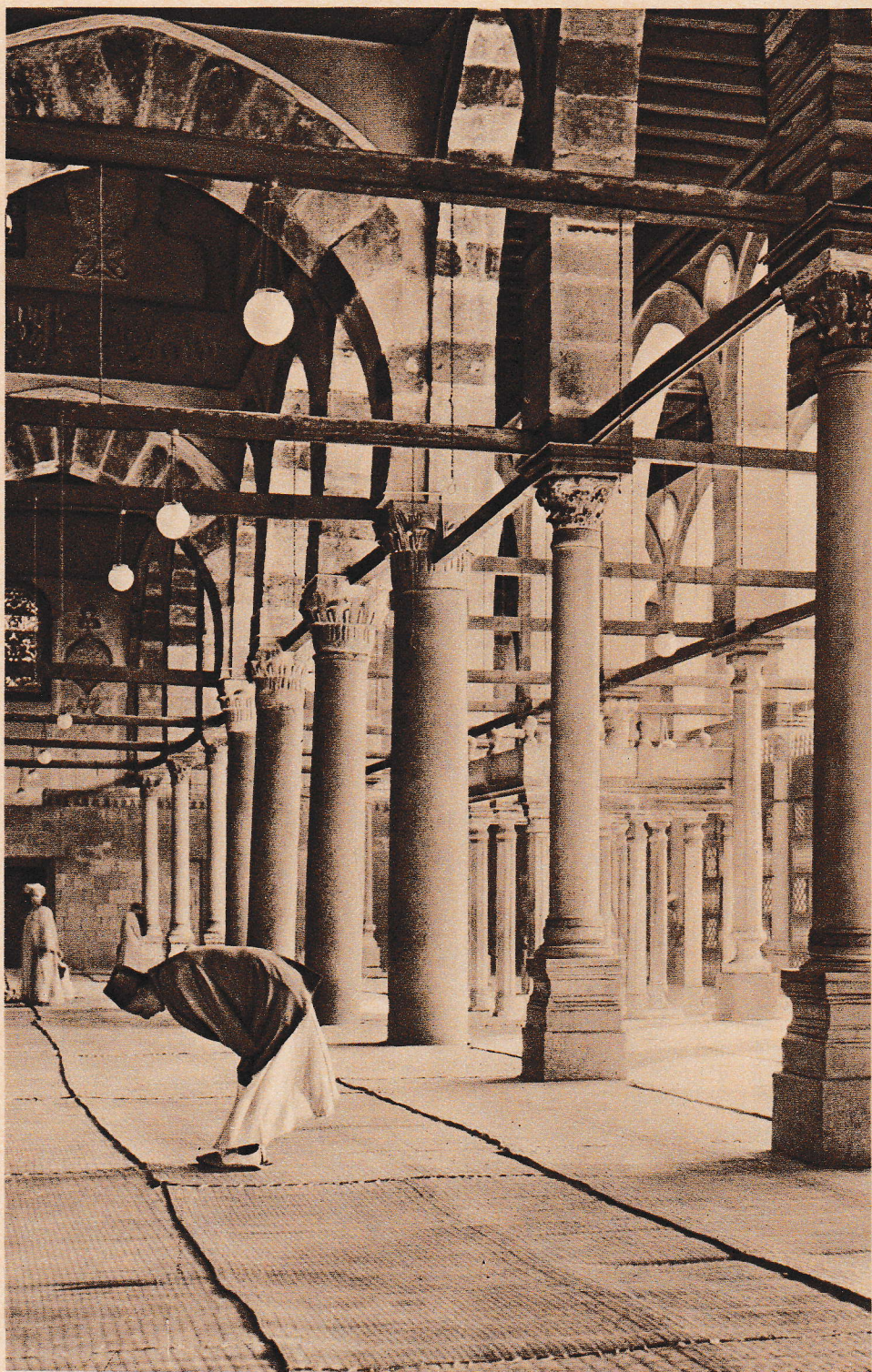
Gay awnings and tent linings adorned with exquisite arabesques, rich saddle-cloths, and leather work are still made in the Tentmakers Bazaar, Cairo. But venal craftsmen foist much tawdry stuff upon the tourist

Photo, Donald McLeish



Learning's ever-open door. Ten thousand students throng the gigantic Mosque of El-Azhar in Cairo, since 988 Islam's chief university

Photo, Donald McLeish



Three lofty colonnades and a glorious wooden screen enclose the sunny court of El-Merdani, Cairo's exquisite fourteenth-century Mosque

Photo, Donald McLeish



All the glamour of Egypt is seen in this crowded street whence one steps into the perfect peace of the lovely Mosque of El-Muayyad

Photo, Donald McLeish



Medieval Oriental effects are massed in this vista near the Wezir Gate, where the minaret of the wondrous Blue Mosque tapers to the sky

Photo, Donald McLeish



Sunshine and smiles irradiate the girl chaffing and chaffering with the seller of sweet herbs at the portal of her sculptured abode

Photo, Donald McLeish



Turbaned beggar and dancing girl, and sleek prosperity enjoying its pipe and coffee, flaunt themselves in Cairo's native quarter

Photo, Donald McLeish



Though the customers who eat at his mastabah are only of the poor class, the cookshop-keeper drives a lucrative trade in old Cairo

Photo, Donald McLeish



At eventide. With their double nargileh on the ground between them two old cronies enjoy a quiet game of draughts in their courtyard

Photo, Donald McLeish



Squeezed between bench and wall in his tiny shop the cobbler makes the red leather slippers with upcurled toes worn by the Cairenes

Photo, A. W. Cutler



Flashing brass and silver ware, glittering gems, and souvenirs of Pharaohs and Crusaders give the Turkish Bazaar a most theatrical air

Photo, Donald McLeish



Thus may you see almost every Egyptian mother in Cairo—her large eyes burning over her black veil and her babe held high on her shoulder

Photo, Donald McLeish

EGYPT & THE EGYPTIANS

red poppies and yellow daisies and the white star of Bethlehem deck the sand dunes, and in the small oases tiny marigolds, mignonette, stocks, and many other familiar growths form a carpet beneath the palms.

Although the Egyptians are mentally and physically so similar to their ancestors of ancient times, they now show little if any veneration for the antiquities and ruins which have come down to them from those far-off days. Temples, pyramids, rock-tombs, and so forth are to be seen from end to end of Egypt; but were it not for the strict government supervision established by Europeans, the inscribed, sculptured, or painted monuments would long since have been defaced and smashed by the natives, to be sold to travellers. The Department of Antiquities is a branch of the ministry of public works, and in its charge are all ancient buildings, cemeteries, etc., as well as the great museum at Cairo. Most

of the chief officials of this department are either English or French.

Of the great modern works the most notable are the Suez Canal and the Assuan dam. The former was made by French engineers under de Lesseps and was opened in 1869; and in 1875 Ismail Pasha sold 176,602 of the shares to the British Government. Before the Great War more than 60 per cent. of the gross tonnage using this waterway was British. The Assuan dam was erected by British engineers at the First Cataract with the object of holding up some of the surplus water of the Nile during the periods of the floods, so as to form a huge reservoir for use when the river would otherwise



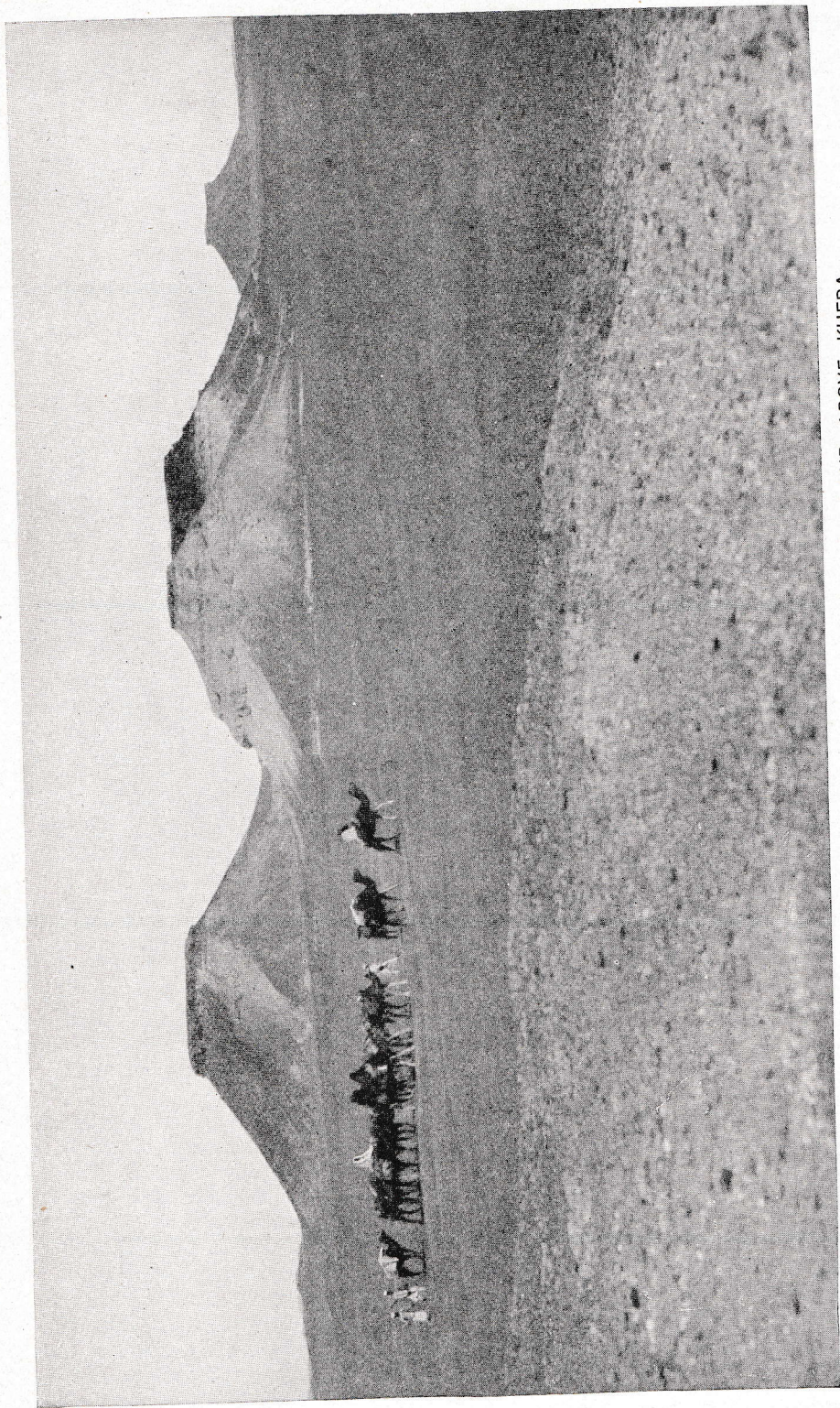
ENIGMATIC AS HER NATIVE EGYPT

To her native charms are added the attractions of artistic dress and ornament: an embroidered tákeeyeh, or head shawl, worn over a close-fitting bejewelled turban, necklace of coins, ear-rings, and many strings of beads manifold in form and colour.

Photo, W. F. Willis

be low. The work has been of immense service to Egyptian agriculture. There are also great barrages at Esneh, Assiut, and near Cairo.

Egypt of the present day has much the same frontiers as it had in the time of the Pharaohs, except to the South, where its dominions have been greatly increased by British aid. On the East it includes Sinai and the Arabian desert along the Red Sea coast; on the West it embraces vast tracts of the Libyan desert with its many oases verging on that part of the Italian possessions known as the province of Libya, and lying between Egypt and Tunisia. In association with Britain it is joint-mistress of the Sudan.



CIRCLING HORIZON OF STRANGE HILLS IN THE ARID LAND ABOVE KUFRA

The camel caravan is making its way over the pale, flatish country sweeping up to the foot of the Hawaish mountains, irregular masses of rocky hills and cliffs in the Libyan desert above Kufra that appear to be a continuation of the mysterious Gebel Neri. What is known as the Hawaish Mountain—Hawaish means "a great beast"—is supposed to be the fearsome abode of jinns, where no sound is heard save sometimes in the mornings a loud noise as of many birds. These hills

Egypt

II. Beduin & Senussi of the Libyan Desert

By Captain R. S. Gwatkin-Williams

Author of "In the Hands of the Senussi"

LIBYA, the ancient Greek name for North Africa in general, is mentioned by Homer as a "land of great fertility." Historians of those days relate that North Africa was at one time covered with orchards, which stretched from Morocco as far east as Persia. That the Libya of the present day does not present this fertile wooded appearance is but to assert the obvious. Nevertheless, the fossil forests of immense trees encountered by the traveller in unexpected parts of the interior certainly substantiate the arboreal character of Libya in prehistoric times.

The Libyan Desert itself has no precise boundaries, for it is merely a continuation eastwards of the Great Sahara. Generally speaking, however, it denotes the desert country lying west of the Nile north of the tropic of Cancer, and stretching across Egypt and Cyrenaica as far west as longitude 20 degrees east. At one time the whole of this country must have been a sea bottom, and great parts of it are now one vast marine cemetery of fossil shells and coral. On the north it is bounded by the Taref Mountains, which run close to the Mediterranean sea-board, and rise precipitously from it to a height of six or seven hundred feet. On the reverse side the land slopes gently southward in an almost

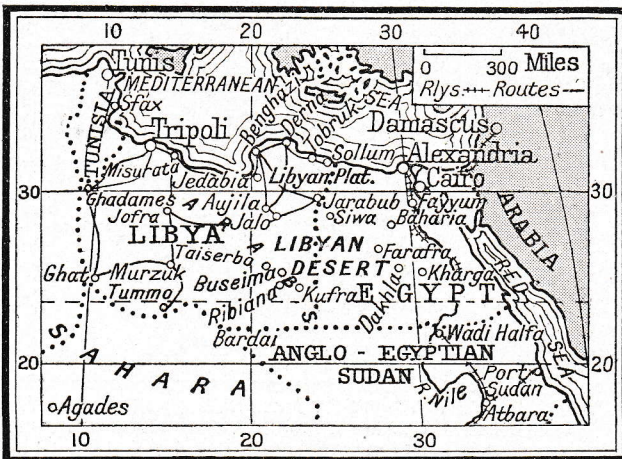
level tableland for two hundred miles, until the line of the oases Siwa, Jarabub (or Jaghabub), etc., is reached; here the level dips to seventy feet below that of the sea.

The plateau itself is known as the Libyan Plateau, and is one of the most desolate, waterless places in the world, with an average annual rainfall of less than six inches. This plateau is one of the main features of the Libyan Desert. It is entirely treeless, almost featureless, and covered with boulders and stones, the soil being a light clay over limestone. Occasionally the flat surface is broken by low hills, or intersected by ancient watercourses, and in these a few stunted fig-trees and bushes manage to exist. During the period of the winter rains a sparse herbage also springs up, and it is gay with flowers, but at other times the Libyan Plateau is desolation unimaginable.

The chain of oases, however, though of small extent, is extremely fertile, and supports a teeming population. In them are abundant springs of water, and the date-palm is cultivated. South

and west of the oases are further deserts, mostly of sand, and these merge into the Sahara.

North of the desert, on the Mediterranean, are numerous good ports, better known, probably, to the ancients than to



LIBYA: THE LAND OF THE SENUSSI

EGYPT: LIBYA & THE SENUSSI

ourselves, and from them the old Roman roads stretch into the interior amid a debris of broken tiles and pottery. Down them of old came the merchandise of the desert—frankincense and myrrh, slaves, ivory, and ostrich feathers. One of these ports—Tobruk, in Cyrenaica—is noted for having sheltered the whole British fleet under Nelson. Farther east in Egypt is Sollum, now the landing-place for aeroplanes making for the Orient.

A few miles farther yet, and we are at the spot whence Alexander the Great started his bold journey across two hundred miles of desert to consult the oracle of Jupiter Ammon, situated in what is now the oasis of Siwa. He succeeded, and on his return built Alexandria. But Cambyses, who preceded him with a large army, was

swallowed up by the desert sands, leaving no trace.

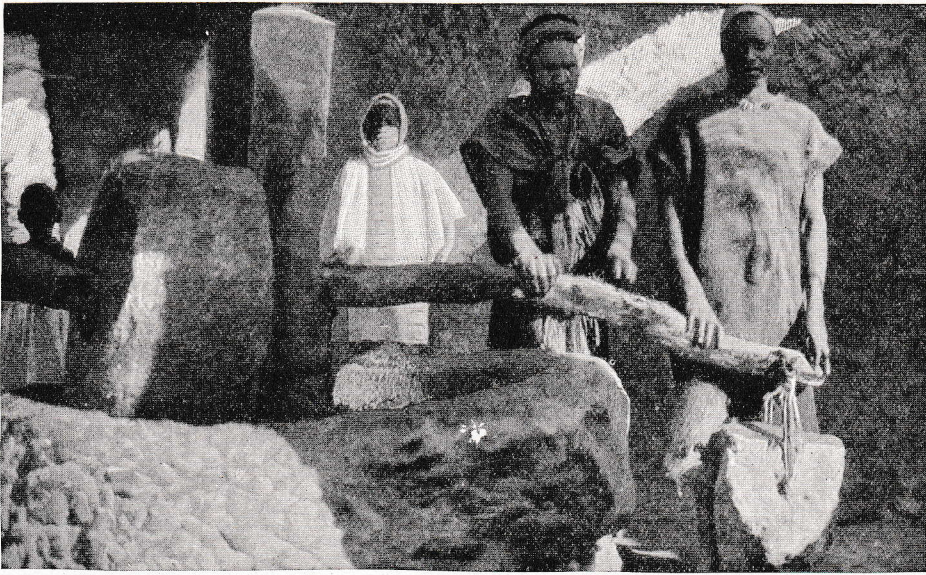
Along the coastline the rainfall is slightly better than in the interior, and cultivation is possible in places. Crops of barley are sown in the autumn, to be reaped in the following May, and this grain is in much demand by English brewers, owing to the excellence of its malting qualities. But in the general fertility of the land as recorded by ancient historians, it is at first hard to believe. Yet Libya was undoubtedly one of the granaries of Ancient Rome. A sojourn in the interior of the country will indeed soon persuade the traveller that such was a fact. Probably one of the first phenomena to impress itself upon him will be the enormous number of mounds which dot the desert's surface. Sometimes there are as many as



HOSTAGES GIVEN TO FORTUNE BY A BRIGAND TRIBE

Before the coming of the Senussi, the Zouia tribe to which these women and children belong were notorious for their brigandage. Under the Senussi educational facilities are afforded indirectly to the women of the Kufra area, many of whom can read and write and know the Koran. The mountain in the background is Gebel Buseima, 1,273 feet in height, overhanging the oasis of the same name

Photo, Rosita Forbes



HISTORIC INDUSTRY WITH POSSIBILITIES OF GREAT DEVELOPMENT

Universally valued for its oil, the olive tree flourishes in Libya, and its culture, important in Roman times, is regarded as lending itself to extensive development. The olive crushing mill at Siwa, shown in the photograph, is of the type used in Biblical days. Presses of the kind are to be found in Cairo, where they are used for extracting oil from cotton seed

Photo, Rosita Forbes

twenty or thirty of them in sight at once. These mounds mark the site of "bir," the rock-hewn cisterns of a vanished race, of the ancient colonists of Rome and still earlier civilizations. They in themselves are proof positive of the large population which the country once supported. Probably the rainfall was then greater, but the inroad of pastoral Arabs with their nibbling flocks of goats and sheep in the seventh century would in itself tend rapidly to deforest the country, and consequently diminish the amount of moisture.

The present inhabitants of the country are, as they have been since the dawn of history, Berbers. In fact, the name of one of the principal Berber tribes is supposed to be preserved in the word Africa. This aboriginal Berber stock has at various times been infused with Phoenician, Greek, Roman, and Arab blood, to say nothing of the negro strain introduced by female slaves from the Sudan.

Nevertheless, taking them as a whole, the Berber Beduin of the Libyan Desert is of patrician appearance, a well-set-up man of Aryan features, and having a skin little darker than that of the southern European. In

appearance and habits he has altered not at all in the last two thousand years, as the following description by Diodorus Siculus, a contemporary of our Lord, will serve to illustrate. He says: "They highly prize and value their liberty, and when any strong armies invade them, they presently fly into the wilderness, as to a strong fort or castle, for refuge; for no water being there to be had, none can follow them through these deserts. But as to themselves, they have a sure and safe retreat by the help of earthen pots and vessels hid in the ground prepared beforehand. For the soil is a fat clay, under which lies a soft stone, in which they dig great caves, very narrow at the entrance, but enlarging by degrees as they increase in depth, till they come at length to that bigness as to be a hundred feet square. These caves they fill up to the mouth with rainwater; then they lay all even with the ground, and leave certain marks where to find the place, known to none but themselves."

Every word of this description written by Siculus applies to the Berber of to-day, and cannot be improved upon. If anyone doubt, let him ask of the War Offices of Britain, France, or

EGYPT: LIBYA & THE SENUSSI

Italy, of all countries who have had war in North Africa. Let him ask of them what is their opinion of the elusive Beduin of the interior, who, retiring into his wilderness as to "a strong fort or castle," defies their utmost efforts to bring him to account. In their own deserts the Beduins are the most

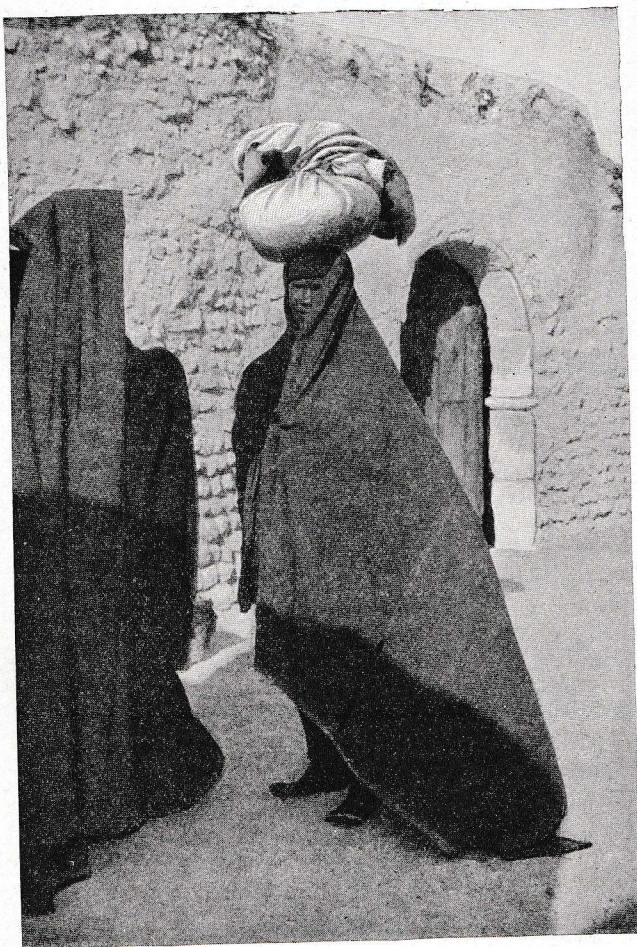
armoured car in modern war, that the Beduin has met his master.

For days these Beduins will cover forty-mile marches without water. They and their camels, their flocks, asses, and horses, are accustomed, when pressed, to go for a week without it. Their food, as in the days

of Siculus, consists of flesh, roots, and milk, to which they add, when available, snails, barley cakes, rice, and tea. In character a Berber Beduin is akin to the Arab. To tell the truth is to him a positive pain, thieving is a birthright, dirt and poverty are his inseparable companions. To his enemies, treachery is praiseworthy, cruelty natural. Yet, in his own tent, he is generous and hospitable to a fault, with a child-like heart which is both intelligent and kindly. Born with an indolent nature, he has, when called upon, the volcanic energy of a score of Europeans. Withal, he fiercely loves his liberty and the hideous desert which he inhabits, and which he firmly believes to be the fairest place in all the world.

A fuller description of the "bir," or desert water supplies, than that given by Siculus may be of interest. When one is to be dug, the lower portion of a rocky slope is chosen. In the flat desert it is often only possible to

perceive this slope by lying flat on the ground, but once prone it is easier to make out the least change of level. Having selected the site, a narrow hole, little more than a foot square, is excavated in the soft limestone rock. As the diggers proceed underground,



NATIVE WOMAN OF AUJILA

Carrying a bundle of washing on her head, she is muffled in the folds of a long garment called a tobh, the indigo of which stands out in the brilliant sunshine. The Aujila women wear gold earrings, and have tribal tattoo marks on forehead and chin

Photo, Rosita Forbes

mobile warriors in the world, whom neither cavalry nor infantry can hope to follow, and who, from their safe fastnesses and hidden water supplies, can afford to laugh at the slow-moving might of Europe. It is only quite recently, with the advent of the



DESCENDANTS OF AN ANCIENT WARRIOR RACE OF THE SAHARA

These masked Tebus of Jof are descendants of the original inhabitants of Kufra, the ruins of whose primitive forts and beehive dwellings are numerous. After becoming servants and slaves of the Zouias, the Tebus have been gradually driven from Kufra by the conquering Senussi. They wear sheepskin clothing, and their speech has been described as akin to the whistling of birds



MRS. ROSITA FORBES AND HER PARTY MEETING THE FAQRUNS

Between 1879 when the German explorer, Friedrich Gerhard Rohlfs, known as Mustapha Bey, was at Buseima, and early in 1921, when Mrs. Rosita Forbes arrived there, no European had set foot in this Libyan village. The photograph was taken on the occasion of the first meeting between Mrs. Forbes and her party with the members of the important local Faqrun family

Photos, Rosita Forbes



DWELLERS OF THE DESERT AT AWARDEL, ONE OF THE OASES OF KUFRA

The seated figures are Zouias, who crowded around the tent of Mrs. Rosta Forbes during her encampment at Awardeh in January, 1921. The English woman explorer had won something of a reputation as a doctor, and native women with the most mysterious diseases sought her medical aid. The poorer ones, in scarlet woollen barracans and black tobis, crouched outside while the wives of important sheikhs, mute huddled bundles of voluminous draperies, were ushered in, the tent flap being closed behind them, by jealous male relatives, and sat on the camp bed while an aged crone translated their needs

EGYPT: LIBYA & THE SENUSSI

they gradually enlarge the interior of the shaft until it opens out into a circular flask-shaped chamber, say, ten feet deep and twenty feet in diameter at the bottom, or, as Siculus has it, "a bigness as to be a hundred feet square." Having excavated this rock-hewn cistern, a few square miles of the rocky slope are enclosed between water-walls a few inches high formed of loose stones and soil.

The work is now complete. On the first rainfall the surface water rushes down the slope between the walls into the "bir" at the lower corner, and

his Beduin. Both were probably better known in his day than they are now, for the country is in great part unmapped and the number of the population unknown. Like birds, the whole population migrates seasonally, pasturing their flocks in the most arid desert during the winter rains, and moving to standing water, generally in the west of the country, during the heat of summer. Houses they have none, and their tents are nought but a carpet raised on two poles. Having no fixed habitat, they are here to-day and gone to-morrow.



SIWA FROM THE DATE MARKET: A SENUSSI STRONGHOLD

Built on limestone rocks, with houses one on the top of another, and narrow streets that in many places run in tunnels beneath the houses, Siwa is the capital of the oasis that contained the oracle of Jupiter Ammon. Later the oasis became a place of banishment, and in the nineteenth century was, for a time, the home of the founder of the Senussi sect

Photo, Rosita Forbes

rapidly fills it to the brim. In this rocky cistern the water keeps cool and sweet for years, and is free from evaporation, no matter how hot the surface of the desert. Moreover, a very little rain suffices to fill it. In ordinary cases, the excavated soil forms a mound which marks the site of the "bir," but when it is wished to keep this secret, as mentioned by Siculus, the mound is levelled off with the rest of the desert so as to be imperceptible, and the water-walls are treated after the same manner. Siculus knew his Libya and

No man has counted them, and they are free as their own desert winds which blow with such fierceness and intensity. To quote Siculus again: "It is a law among them," he says, "neither to sow, plant, build houses, nor drink any wine. And the reason for this law is because they conceive that those who are possessed of such things are easily forced to comply with the will and humour of those that are more powerful. Some of these breed up camels; others employ themselves in feeding sheep, roving to and fro in the wilderness for



MOSQUE AT AUJILA, BURIAL PLACE OF THE CLERK OF MAHOMET

The town of Aujila, in one of the Aujila-Jalo group of oases, is built of mud and limestone. Its roofless courts, irregular doorways, and unfinished walls give a first impression of a picturesque ruined fortress. It has thirteen mosques, the largest with square roof and clay cupolas, a Senussi zawia (college), and the qubba (tomb) of Abdullahi Sahabi, the reputed clerk of Mahomet



VITAL CENTRE VERGING THE WATERLESS SANDS OF LIBYA

This well at Jalo is the last for four hundred miles going south. The dress of the group of picturesque figures under the palms—gossiping while they draw the day's water supply—offers in its mingled indigo and royal blue and orange and red a vivid contrast to the glaring white sands of the surrounding desert. The mouth of the well is strengthened by palm trunks

Photos, Rosita Forbes

EGYPT: LIBYA & THE SENUSSI

the purpose." When the tidal wave of Mahomedanism swept forward from Arabia in the seventh century, it found in the hearts of these simple livers in the desert a soil already prepared for the seed of Islamic prohibition. Taking them with it on its crest, it swept forward along the northern shores of Africa, and these Berbers became the Moors who conquered Spain, and from whom the medieval chivalry of Europe was in great measure derived.

In modern times Mahomedanism has had a great Puritan revival, which commenced in North Africa, and was due to the impulse given to it by the Senussi, a religious confraternity who seek to reintroduce the original simplicity of faith and life that belonged to the time of the Prophet of Islam.

The original founder of the Senussi, one Sidi Mohammed ben Ali es Senussi by name, was born in Algeria about 1787. He was in the direct line of descent from Fatima, the daughter of the Prophet, and his name, "Es Senussi," is variously stated to have been derived from a mountain in the neighbourhood, or from a much venerated saint of that name. As a young man, he studied at Fez, but at the age of thirty he left Morocco and travelled preaching throughout North Africa as far as Cairo and Mecca. At the latter place he founded a monastery, but, encountering opposition and persecution, he in 1843 moved to Derna in Cyrenaica. By this time he had many followers, and had achieved the strong



ZOUIA WOMAN AND CHILD AT BUSEIMA

They belong to a widely scattered tribe of mingled Arab and Berber descent. Many of these women are quite pretty, with pale olive faces, finely cut features, pointed chins, and dark eyes. As the child's nose ring indicates, the Zouia are fond of ornaments

Photo, Rosita Forbes

friendship of the Sultan of Wadai, whom he had met at Mecca, and the then most powerful ruler in Central Soudan. Finally, in 1855, he retired to the desert oasis of Jarabub, to be free of the influence of the Turks, who were inclined to be jealous of his spiritual prominence in the world of Islam. There in 1859 he died, leaving two sons.

The succession devolved upon the younger son, and the method of its doing so is typical of the religious

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fanaticism which characterises the Senussi. It is said that Sidi caused both sons to ascend a high palm tree, and, arrived at the top, he ordered them "in the name of Allah" to leap to the ground. The elder feared to obey, but the younger, at once leaping as he was told, fell to the ground, but miraculously escaped injury.

In 1883, during the Mahdi rising in Egypt, the Senussi—disgusted, it is said, by the bloodshed and rapine—kept themselves clear of the movement, but they opposed whole-heartedly the French penetration of Algeria. In 1898 they were nearly at war with their ally the Sultan of Wadai, owing to the beer-drinking habits of that potentate's subjects. The latter, however, having stated that his people would fight and die and give up their Senussism rather than their beer, the matter was finally compromised by the Grand Senussi testifying that it had been revealed to him by Allah, as a result of much prayer, that He would make an exception in the case of his faithful Wadains.

During the Italian war in Tripoli and Cyrenaica in 1911 the Senussi sided with the Turks, and on the latter making peace, carried on a guerrilla war of their own from their fastnesses in the interior, keeping the Italians beleaguered in their seaports. In the autumn of 1915 they also invaded Western Egypt, and kept prisoners for five months the crew of H.M.S. Tara, who had been landed on the coast by a German submarine, and who suffered many things at their hands. Aided and egged on by the Turks and

Germans, they caused much trouble, and it was only after heavy fighting in the Sudan and Western Egypt that they were finally defeated in 1916 and the old frontiers reoccupied. The Grand Senussi himself escaped to Constantinople in a submarine, and in his place



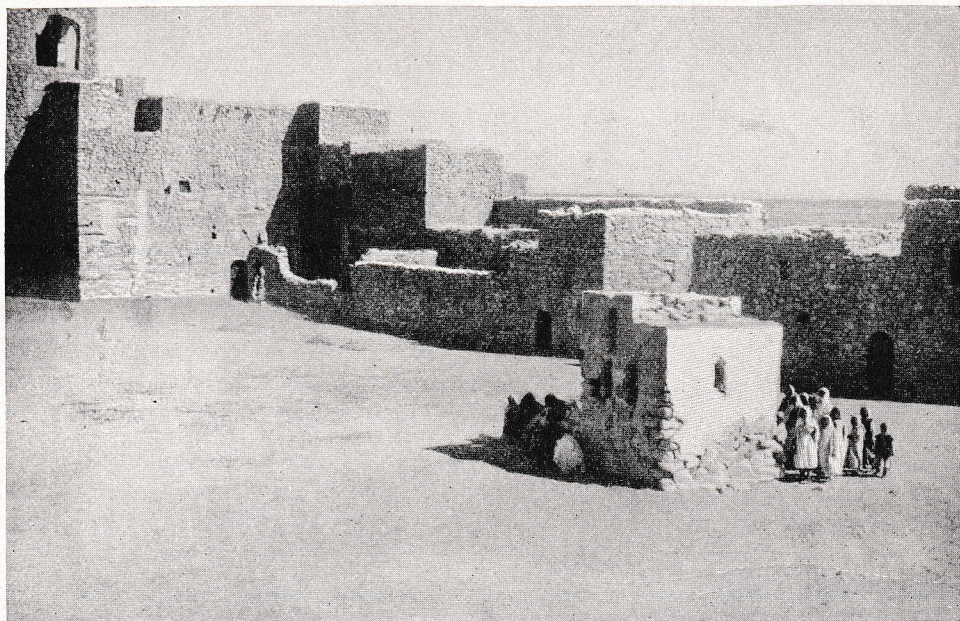
VICE-GOVERNOR OF THE SENUSSI

Brother and Wékil, or Vice-Governor, of Es Sayed Mohammed Idris, chief of the Senussi sect, Sayed Rida es Senussi, whose portrait is here given, did much to help Mrs. Rosita Forbes in her adventurous journey to Kufra in 1920-21

Photo, Rosita Forbes

a new Grand Senussi, Sayed Idris, was set up, backed by the Italian and British Governments. He has carried out an enlightened and pro-European policy.

Essentially traders, the Senussi have done much to cultivate the oases, clear the wells, and keep open and develop caravan routes. But they are exceedingly jealous of foreigners who attempt to visit their desert sanctuaries.



FORTRESS-LIKE WALLS OF A HOSPITABLE SEAT OF LEARNING

Jarabub (or Jaghabub) is a university town of the Senussi. Apart from the pale sand-brick houses of the Senussi family, the mosque, and the tomb of Sidi ben Ali, the dominant structure is the white zawia or college, which holds its students long after they have gone out to the cities and deserts, old pupils coming back when they like and being sure of a hospitable welcome



BUSEIMA: THE OLD HOME OF THE ZOUIA TRIBE

Buseima is the central oasis of the little-known Kufra group, and its main village, set amid waving lines of creamy sand-dunes at one corner of a salt lake, under a mountain 1,273 feet high, consists of a few square buildings with solid well-constructed walls, regular and neatly finished yards with strong wooden doors and well-kept fruit gardens. It is famous for its dates

Photos, Rosita Forbes



WOODEN HANDMAIDENS WHO MINISTERED TO THE WANTS OF THE DEAD
These women servitors are the only large figures among the wooden models recently discovered near Thebes, which in so remarkable a manner depict the ancient life of the Nile Valley. Bearing on their heads baskets containing nourishment for their deceased master, they stood erect in the rock chamber with solemn faces and wide-open unfathomable eyes during the unbroken silence of 4,000 years

Photo, Metropolitan Museum, New York

Egypt

III. Its Ten Thousand Years of History

By W. F. Flinders Petrie, F.R.S., D.C.L.

Professor of Egyptology, University College

EGYPT, like most fertile countries, has continually received fresh waves of occupants or conquerors. In the 10,000 years in which we can trace its history, over thirty different invasions or foreign rules have occurred; but when invaders have upset the native type, it has reverted again in a few centuries; the skulls of people who have occupied the same district, 4,000 years apart, are identical in form, though fifteen invasions came in between. Each strong dynasty has flourished until spoiled by its own success. Under the Macedonian Ptolemies the wealth of the country was enormous; under British rule its population doubled, and its wealth increased in far larger proportion.

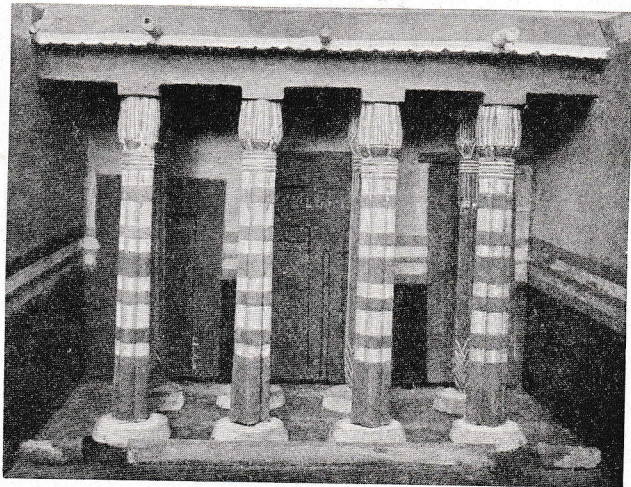
In the earliest days of man the country was under heavy rainfall, which washed down masses of boulders and gravel from the desert into the valley. But by the time we come to the later age of the cave-men of Europe, the climate of Egypt had begun to dry up, and the Nile annually dwindled, leaving mud flats exposed. The hunting population, akin to the Bushman type, could not rise to their opportunities, and a branch of Algerians pushed in and settled down to cultivate the rich river bed during the winter and spring when it lay exposed.

The earliest stages of this civilization, perhaps 10000 B.C., had well-made pottery modelled by hand, fine flint work, a little copper for pins and tiny chisels, but apparently no weaving, as goat-skins formed the only wearing apparel. These people quickly developed in Egypt, and soon had fairly good ivory carving of figures, glazed pottery for beads and amulets, and began the use of personal marks to distinguish property—marks which gradually grew into the Mediterranean alphabet.

During the first civilization there were people occasionally trading or visiting from the East, perhaps from the Red Sea

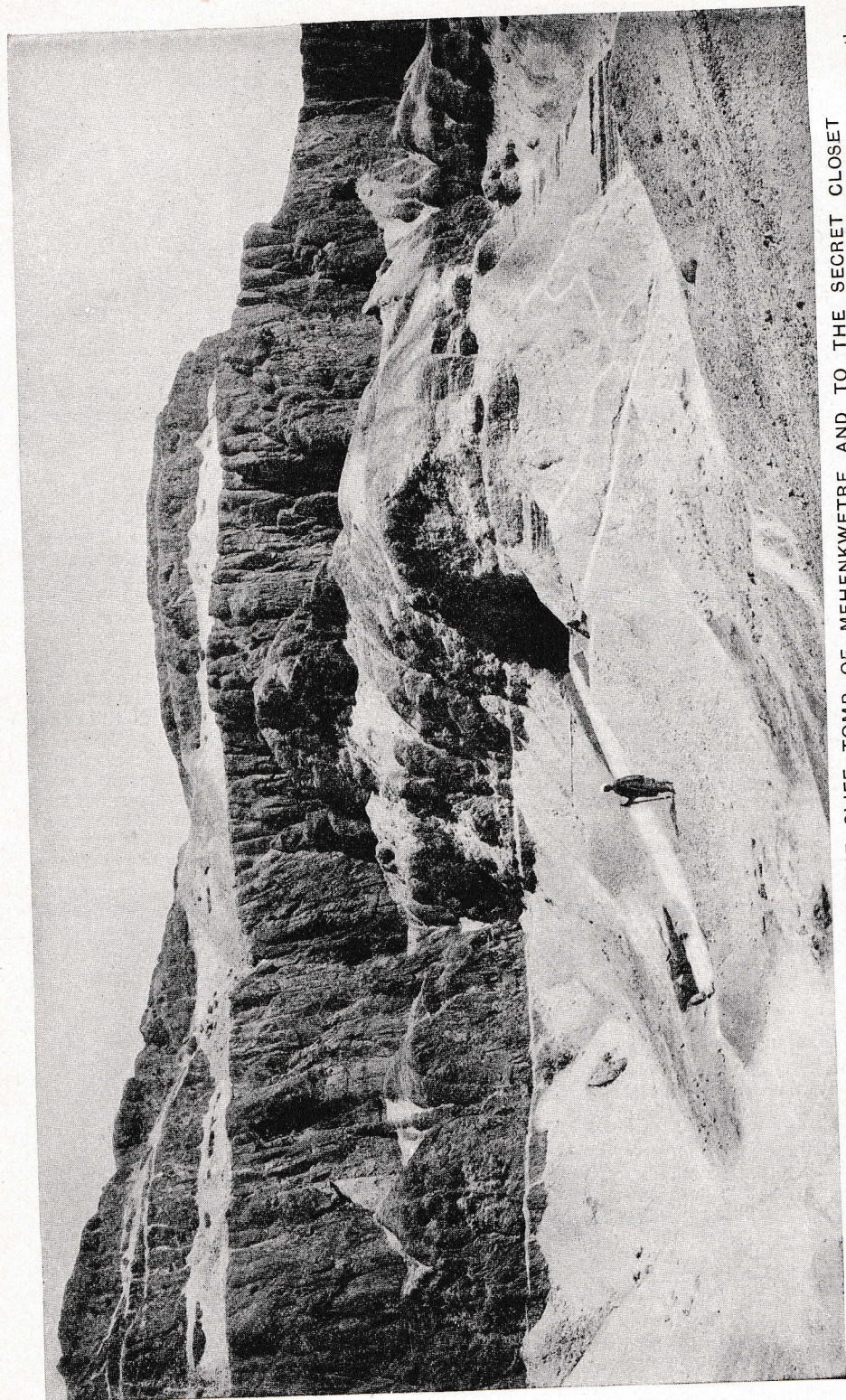
mountains or some longer distance. After many centuries they pushed down into the Nile valley, bringing in a new order of things. Lazuli from Persia, face-veils and pendants for women, amulets, game-boards and pieces, pottery painted with figures of large ships, the finest ripple-chipped flint work, and brickwork, all appear for the first time. These people spread, and developed a high civilization, using the most beautiful and hardest rocks for their vases, often with gold brims and handles. In course of time they also declined, and two competitors appeared, a Nubian invasion from the south, and the dynastic people from the east.

In these two prehistoric civilizations we can see that there was a firm belief in a future life; the burials are always of a regular type, and the offerings are usually placed in similar positions. Valuable property was placed with the dead, a vast quantity of food was burnt at the burning-place before the cemetery, and the ashes were buried with the dead. The first people appear to be those who worshipped the Osiris family; the second people were sun-worshippers, who began the sanctuary of Heliopolis. That city was the seat of a kingdom before the dynastic people; and probably most of the hundred or more



PORTICO OF A "MODEL" THEBAN HOME

This shady porch, holding eight painted pillars with ornamental capitals, is part of one of the two garden models discovered in the cliffs of Thebes, and is of special architectural interest, as very few columns from Egyptian private houses now exist



SLOPING CAUSEWAY LEADING TO THE CLIFF TOMB OF MEHENKWETRE AND TO THE SECRET CLOSET
 In this massive wall of limestone rock, near Thebes, American excavators have brought to light a remarkable "find," which may be safely ranked among the greatest archaeological discoveries of recent years. In the vicinity of the Cliff Tomb of Mehenkwetre, an Egyptian noble of 2000 B.C., a rock-chamber has been disclosed, containing innumerable little wooden models of servants, animals, boats and buildings which, buried near the great man on his funeral day, were through their supposed magical virtue to serve him in his life after death.



PROCESSION OF EGYPTIAN WORKMEN BEARING THE THEBAN SECRET OF FORTY CENTURIES PAST THE CLIFF TOMB
 These marvellous models which vividly portray the life and industry of ancient Egypt on the estate of Mehenkewtre, Chancellor and Steward of the Royal Palace, were carefully borne by native workmen from the inky darkness of their long entombment into the bright daylight of the twentieth century. After four millenniums of close companionship in the Theban rocks, the miniature wooden figures, fashioned with such skilful accuracy by unknown artists, have been parted; half of them are on view in the museum in Cairo, the others in the Metropolitan Museum in New York

Photo, Metropolitan Museum, New York



CORNER OF THE ROCK CHAMBER OF MODELS WHEN FIRST OPENED

This unique photograph was actually taken in the secret room containing the "provisions" stored for the future life of the Egyptian aristocrat. His philosophy forbade his carrying into effect the pagan chieftain's custom of ordering a host of menials to be slaughtered at his grave, for these small servants could effectively perform all the tasks which he would require of them in the Other World

Photo, Metropolitan Museum, New York

prehistoric kings named in the early annals ruled there. Over all the Nile valley, up into Nubia, there was peaceful trade, if not a united rule; the same products are found from end to end of the land.

Meanwhile a new order was arising. Even at the beginning of the second prehistoric age, an imitation of a signet cylinder is found, with mere rough cuts on it. On reaching the finest development of flint-working there is a most remarkable carving of an ivory handle for a flint knife. Among the subjects on it are combats of men with two different forms of ships, Egyptians and invaders. On the other side is a group of a hero between two lions, a subject akin to those of Mesopotamia. He is dressed in a fur cap, and a long thick coat to below the knees, manifestly from a cold country. The lions he holds have thick wool beneath, to resist the chill of snow. Clearly this design belongs to a cold region, and the style of work is far better than anything that the Egyptian

was then doing. A highly artistic people were pressing into the Nile valley, probably from the highlands of Elam, and arriving by water, which could hardly be except through the Red Sea.

An entirely new phase of national life begins with the dynastic people. They employed a regular system of writing, which went on through many changes until superseded by the Greek alphabet. This writing has made them the starting point of written history, the first dynasty of Egypt. Yet even they knew by tradition a long period of kings of Upper, and others of Lower, Egypt. They brought in the use of cylinder seals, which are typical of Babylonia; and various designs upon these are like those found on the east of Mesopotamia. The records of their conquest, carved on slate, are of a style unlike the prehistoric Egyptian, but directly descended from the work on the ivory knife-handle, which shows the earlier stage of the invasion by sea. They

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introduced carving of memorial stones, and sculpture in stone and ivory of very life-like character. They built up structures over their graves, which led on to the development of the pyramids. They had much more copper for tools, and began the use of the wheel for pottery.

Beginning of the First Dynasty

In every direction the small group of dominant fighters who subdued Egypt entirely changed the course of its civilization. Even in their capital they were not over a tenth of the men around; they were, moreover, four inches shorter than the prehistoric Egyptian, much as the conquering Roman was much shorter than the Celt. Thus they dominated by ability, and not by numbers or mere force. The indications that we have support the view that these people came by sea from the Elamite region, down the Persian Gulf, and up the Red Sea, crossing the desert to Coptos, and perhaps other points on the Nile. After occupying Upper Egypt, they pushed down the valley until they conquered the Delta, and as rulers of all Egypt started the first dynasty of its continuous history, about 5500 B.C.

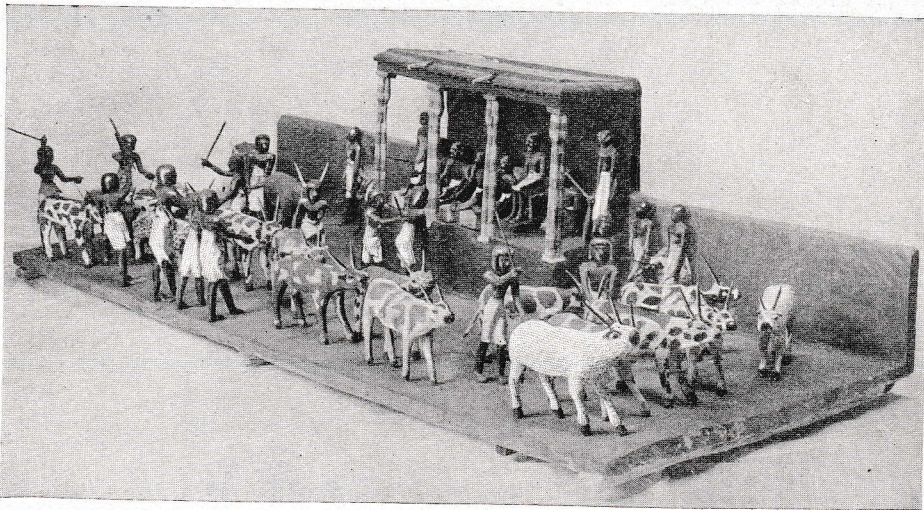
The royal cemetery of the first dynasty has given a glimpse of the high civilization of that time. The table-service was of the most beautiful stones; there were dishes of porphyry, of a delicate blue-grey volcanic rock, coloured marbles, basalt, alabaster, and cups of rock crystal. Also stone dishes carved to imitate basket-work and carved wooden trays, some

inlaid with the new rarity of coloured glass. Delicate ivory carving appears, and finely-wrought jewelry of turquoise, lazuli, amethyst, and gold. This summer was but brief; after a few reigns it declined, and apparently a fresh invasion from the south took place, without much injury to the civilization.

The way was now clear for the grandest period of Egypt. The master personality of Khufu (Cheops) took control of all the resources. His dominating, far-seeing determination overcame all difficulties, whether of man or of nature. His immense organizing power shaped the administration in the lines it followed for thousands of years. His reforming vigour swept away the prerogatives of priesthood that had grown up. The temples were closed, and sacrifices forbidden, so that mere pottery substitutes might be thrown in the altar fires. Then arose as his pyramid the greatest building of all time; not merely supreme in mass, but in the highest accuracy of work, and remarkable skill in geometric design. Over six thousand years of man's endeavours still look trifling by its side.

Splendours of Egyptian Architecture

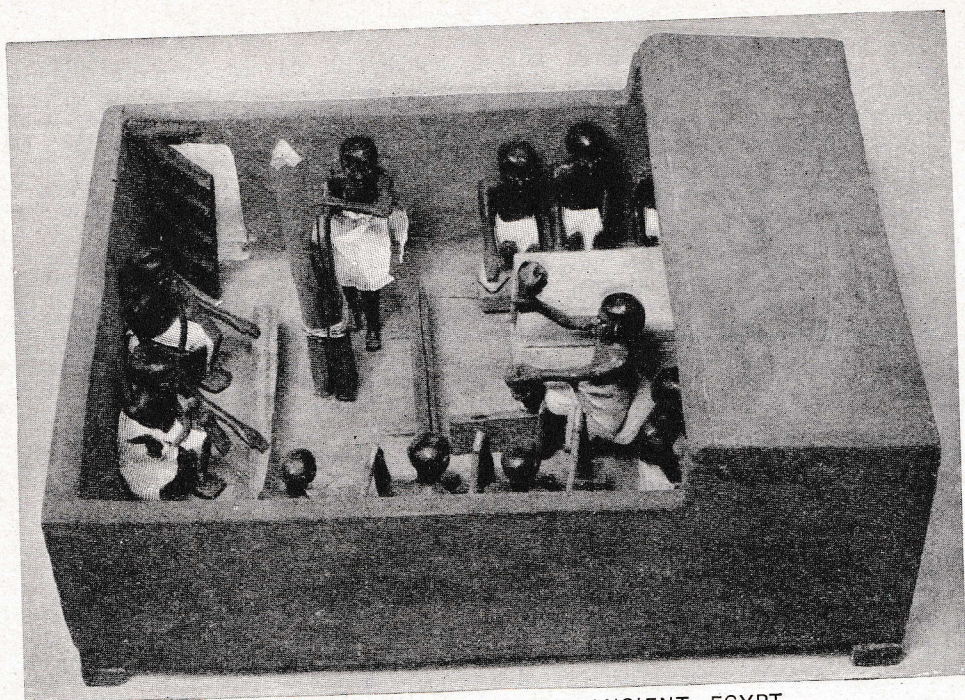
Nor was this the only effort. In the few centuries from Khufu onward there was a greater abundance of sculpture than there has been in any later age of Egypt, or perhaps of the world. Hundreds of tomb-chapels were lined with scenes in relief, showing all the wealth and products of the land; and seldom without a statue,



COUNTING IN THE CATTLE IN THE PRESENCE OF THE NOBLE

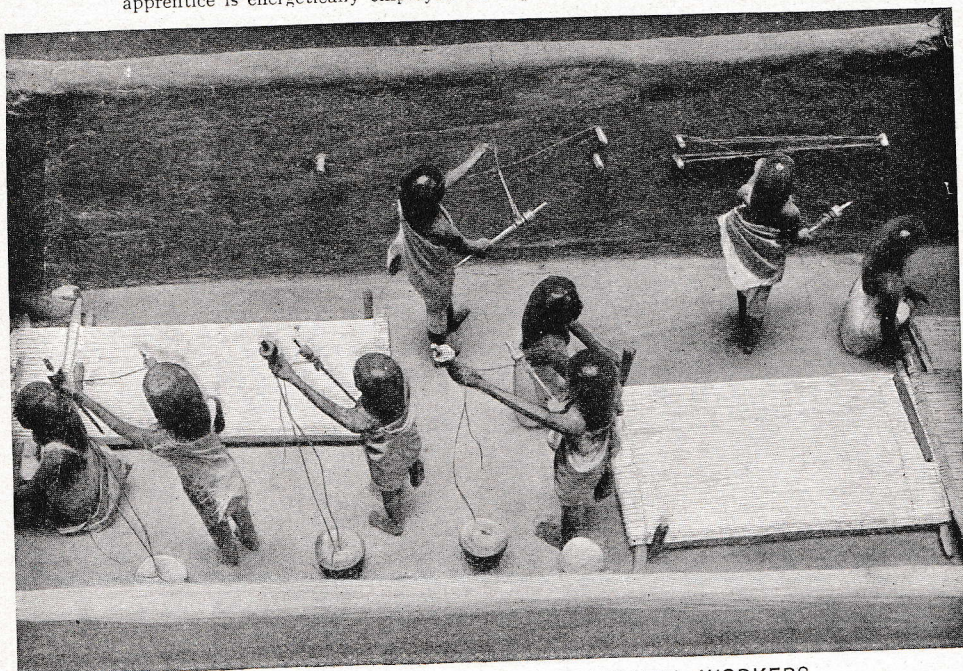
The various wooden figures average about eight or nine inches high. This model, the largest of the set, about six feet long, shows the Egyptian landowner seated under a portico facing a courtyard, through which are being driven herds of red, black, piebald, and speckled beeves. On one side sits his son and heir, on the other are four clerks, engaged in enumerating and recording the cattle

Photo, Metropolitan Museum, New York



CARPENTRY AS PRACTISED IN ANCIENT EGYPT

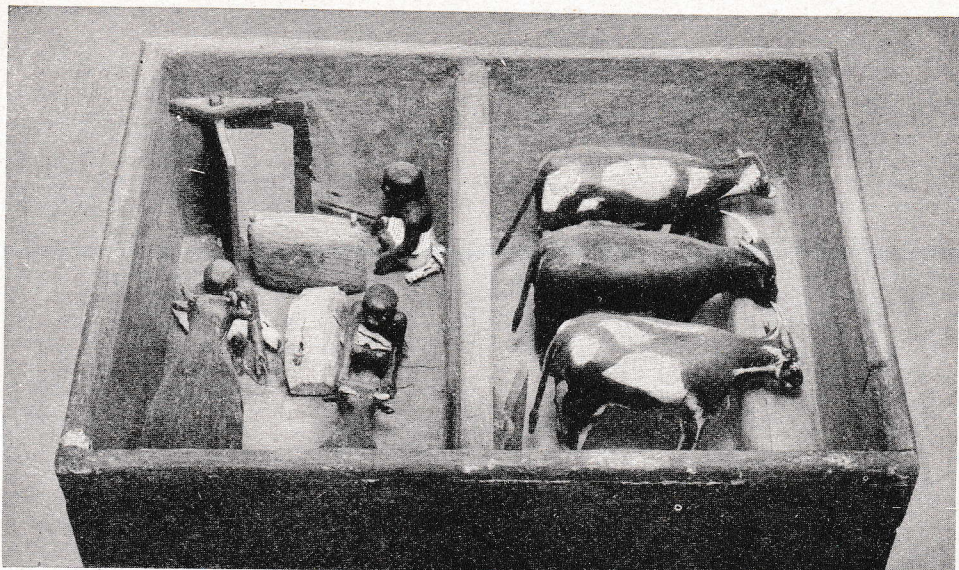
Handicrafts were also an accessory to the new existence; of these two were chosen by the noble to accompany him to his "future abode," those of carpentering and of spinning and weaving. This carpenter's shop depicts a central figure sawing an upright beam into planks, while to the right an apprentice is energetically employed cutting mortises with chisel and mallet



WEAVING ESTABLISHMENT WITH WOMEN WORKERS

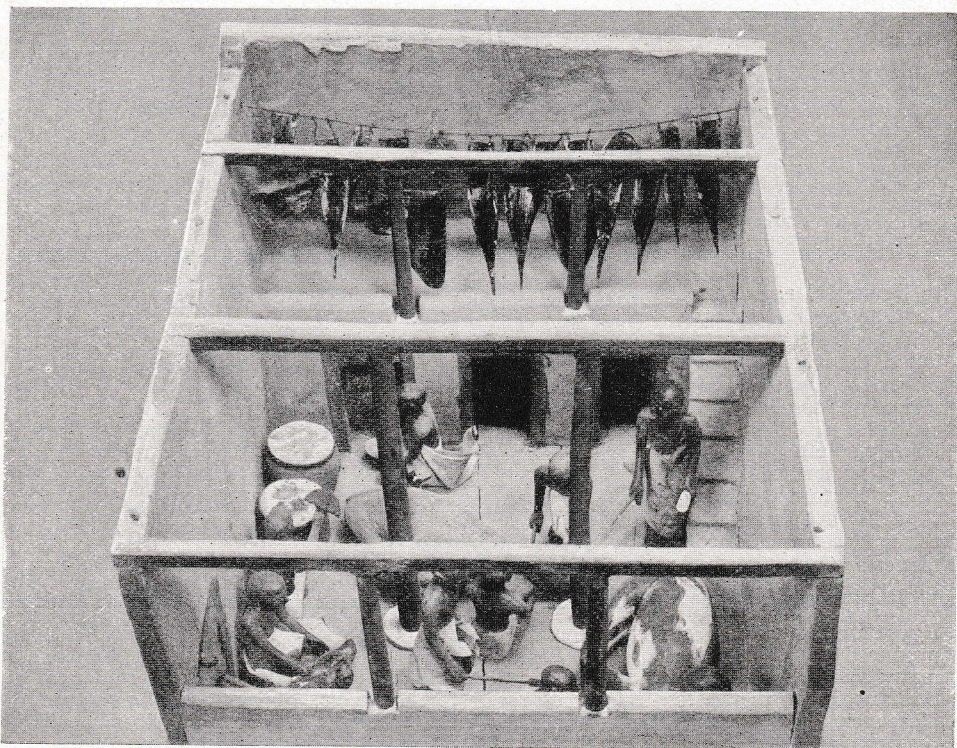
Some women are here seen spinning flax with antique distaffs and spindles, and others are weaving the threads into material on large looms spread about the floor. A few scanty garments were necessary to Mehenkwtetre in his mundane existence; he, therefore, did not wish to find himself devoid of clothing in eternity. Many of the threads on the spindles were, on discovery, actually unbroken

Photos, Metropolitan Museum, New York



MINIATURE CATTLE BEING FATTENED FOR SLAUGHTER

Fat-stock breeding obviously played an important rôle on the Egyptian noble's estate, and being quite unable to picture a tutor's life without food and drink he prepared a vast herd of wooden beasts that, after death, he might have a plentiful supply of spirit beef. In their stable the oxen are being fattened, and their proportions are such as to render exit through the door a seeming impossibility



SLAUGHTER-HOUSE SHOWING THE NOBLEMAN'S LARDER

When sufficiently fattened the oxen were brought to the butcher's shop, and there the last scene in their lives' history was enacted. Trussed up for butchering, they were thrown on the ground, the relentless knife at their throats. A scribe with papyrus roll was present to keep the accounts, and in a corner blood-puddings were prepared by two servants, while overhead joints of meat ripened for the table

Photos, Metropolitan Museum, New York

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or perhaps several, portraying in lifelike manner some of the noblest types of men. The main forms of the architecture all arise in this period; the palm-leaf column, the clustered lotus column, the scenes of triumph and of devotion on the temple walls, these were established and continued

triumphed, and gave Egypt a firm dynasty, the XIIth, ruling from the coast to Dongola, as far as from London to Rome, and about 3500 B.C. was one of the great epochs of civilization. Though without the magnificence of the earlier age, there was more luxury of beauty in

exquisite jewelry, and amazing accuracy of finish in the granite sarcophagi. The good government of this strong family gave a couple of centuries of peace and internal prosperity.

All classes seem to have flourished, the abundance of tombstones left of this time shows a wide-spread middle class, and the graves of the lower classes show no poverty. Literature began to take its place among the arts. In the earlier age there were collections of proverbs, very true to the Egyptian character, and giving an excellent view of the sound common sense of the writers. But in the

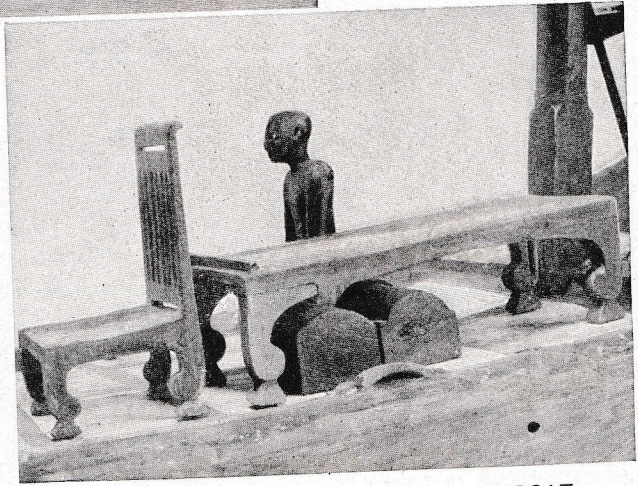


IN HIS DECK CABIN

Several of the boat models include small portraits of the Egyptian noble, for when in eternity he would be desirous of taking a pleasure sail, his soul could enter at will into any one of the little figures of himself

to be copied and imitated down to the Roman age.

Yet all this splendour faded, the men of the north pressed in, and by 4000 B.C. Egypt was for two or three centuries ruled by Syrian kings, who took an Egyptian name, but to whom Syria was the main thought. At the same time the southerners akin to the modern Galla descended the river and held the south. They took up Egyptian civilization, and produced in a new style many sculptures of enormous vigour and brilliant finish, in the hardest of stones. Moreover, the westerners pushed in from the oases and the Fayum; they drove out the Syrians, and for some three centuries ruled Egypt. They were ruthless, like the Fatimites later on, and were so hated that after their fall their graves were opened and the bodies entirely destroyed or burnt. At last the descendants of the southerners



ON BOARD A NILE TRAVELLING-BOAT

Mehenkwetre hoped to pass many pleasant hours sailing on a celestial Nile. In the cabin of one of the large vessels sits his steward beside a wooden bunk, under which two little round-topped travelling-trunks have been placed

Photos, Metropolitan Museum, New York

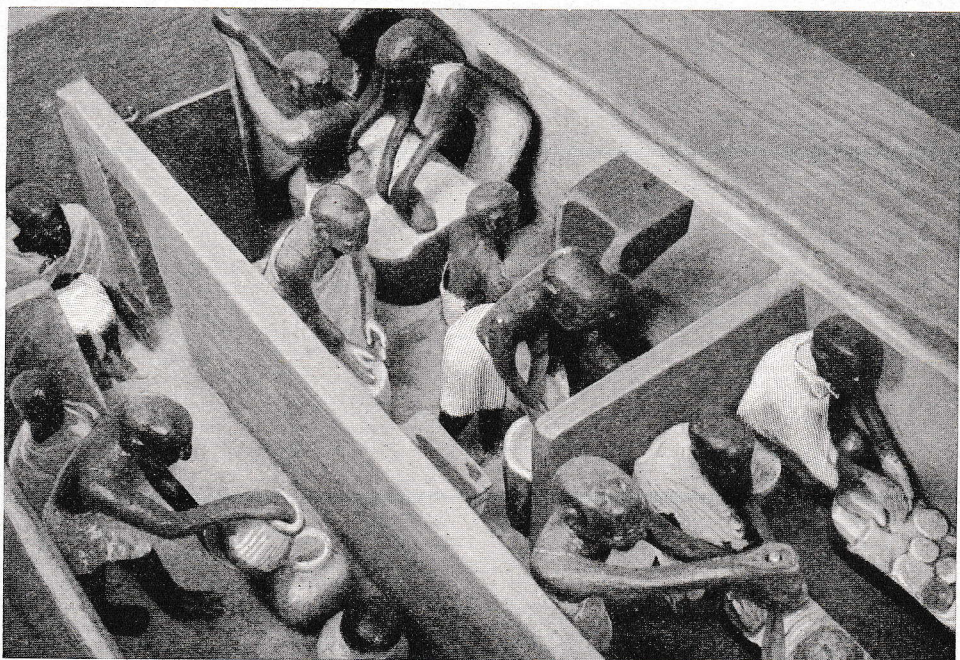
XIIth dynasty the ideal of romance, of foreign travel, of the love of fine speeches, was brought forward. Scribes were no longer mere accountants of estates; fine writing might lead them far into favour.

So soon as this firm rule weakened, the separatist tendency of each district destroyed the prosperous unity of the country. A southern and a northern kingdom were again struggling, with



HOW A GRANARY WAS CONDUCTED IN EGYPT 4000 YEARS AGO

Perfect in its completeness is this minute granary where two men scoop up the grain and place it in sacks when it is carried up a flight of stairs by other workmen and emptied into three capacious bins. In an ante-room sit scribes with papyrus rolls and tablets recording the various measures, and near the entrance is the superintendent, who, stick in hand, maintains order among the workers



BAKERS AND BREWERS PLYING THEIR TRADES SIDE BY SIDE

This building contains two establishments, a bakery and a brewery. In the right-hand room two women are grinding the corn into flour, and men are kneading the dough and fashioning it into fancifully shaped cakes and loaves, which others bake in ovens. In the brewery the men are mixing the mash in a barrel, and pouring the fermented yeast into a row of stoppered jars standing by the wall

Photos, Metropolitan Museum, New York



NAUTICAL CATERING ARRANGEMENTS IN ANCIENT EGYPT

In this model of antique craft we have a vivid picture of boating on the Nile four thousand years ago. The sailors of the travelling-boat, on the right, have just set a large square sail and are hauling on the halyards. The kitchen-tender, on the left, was moored alongside at meal-times; in its cabin joints of meat and wine-jars were stowed to appease the great man's appetite

Photo, Metropolitan Museum, New York

frequent fluctuations of the boundary, destroying the welfare and regular productiveness of the land. Sometimes a strong ruler would hold all Egypt as in old days, but soon the confusion returned, gradually reducing the country to poverty.

Rule of the Great Shepherd Kings

After some centuries of this decay came a repetition of the Syrian invasions of the past. For a century the country was raided by bands whom the disunited Egyptians could not repel; at last, about 2500 B.C., a stable government was set up, and six great Shepherd Kings, like the great Khalifas of Arab Egypt, brought the country fairly into shape again. It was no doubt a bad time for all the educated classes, and the arts and literature almost disappeared. This great Hyksos rule was not limited to Egypt; works of this age have been found at Bagdad and in Crete, and the later Hyksos called themselves "of the sea"; they probably ruled in Syria, like the earlier Syrian kings, and spread their influence far on both sides.

Deliverance once more came from the south. Small Berberines, almost black, like the delicate-featured desert tribes of the present day, steadily pushed down the valley, about 1600 B.C. In fifty years the war had been carried out into Syria, and the land was free; another fifty years,

and Egypt was raiding and levying on Syria out to the Euphrates. This conquest of Syria by Egypt had far more influence on the Egyptians than the dominance of Syrians in Egypt. The Syrian overlord and his warriors were few, and hated; they might rule by force, and the Egyptian detested them. But when Egypt entered Syria the flow of captives into Egypt brought in far more intimate connexions. Syrian artists and workmen introduced their designs and methods; Syrian girls came into all the officers' families, and their language, ways, and blood became inseparably mixed with those of the ruling Egyptians. The old solid-looking type almost disappeared, and a lighter, less substantial and enduring style appears in the faces and the works which we now meet.

Standards Lowered under Akhenaton

In place of the fine sculpture of the tombs, there is irregular plastering and brilliant colouring; everything is done for effect and brightness, without spending anything on permanence. The reformer Akhenaton, though striving in all things to "live in truth," and breaking away from the habits and beliefs of his ancestors, yet only increased the decadent tendency, by breaking the tradition of works and not making anything permanent to take its place. The efforts of a reformer out of

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due time are a misfortune to himself and to others, however true his ideas may be. The effect, after his generation passed away, was a considerable lowering of the standards of the country in various ways.

The wide conquests in Syria and in the Sudan, from Thothmes I. to Rameses II., altered the conditions of life. Large numbers of men went abroad, and brought new ideas home. Thousands of captives were brought in to do public works of stone-cutting and building. The labour of the country was largely slave-labour, and the temples had great numbers of serfs to cultivate their wide estates. The priesthood accordingly greatly increased in power, and after about three centuries took over the government altogether. This proved but a brief stage, and after a century and a half a military adventurer from Elam, Shishak, "the man of Susa," came in on the East and settled at Bubastis

Influence of Southern Invaders

All Egypt fell into his hands, but there was little life remaining in it, and no serious revival in work appears until the Ethiopian came down and took possession.

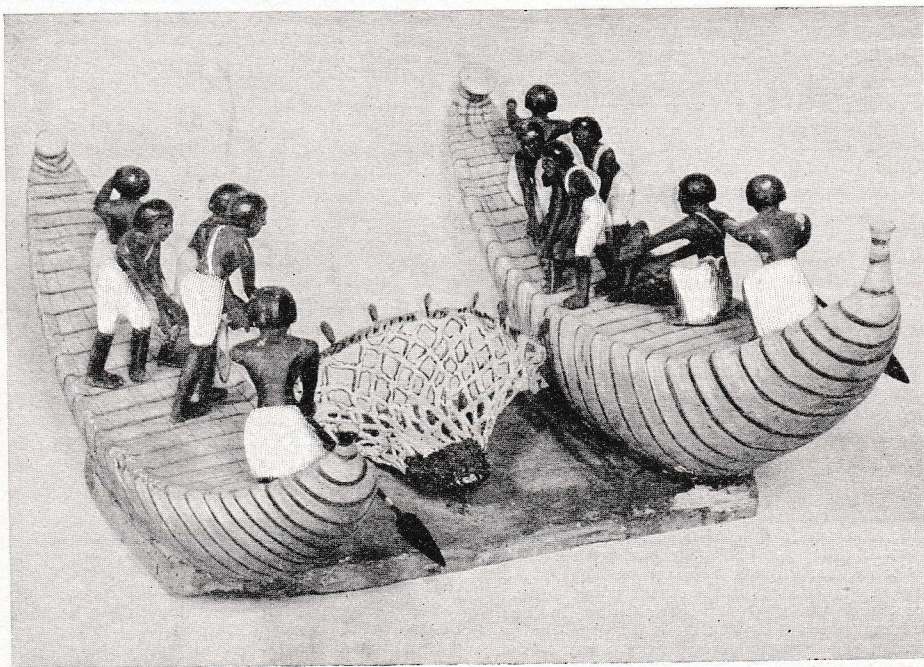
It is remarkable how Egypt has been resuscitated by southern invaders. The Galla invasion led on to the splendid

XIIth dynasty; the Berber invasion headed the XVIIIth dynasty; and the Ethiopians of the XXVth dynasty brought back really solid and fine work, which was the parent of the revival in the XXVIth dynasty. Piankhy, in his conquest, shows a keen wish to spare the horrors of war, and to render his occupation as inoffensive as possible. All kinds of work revived.

The sculptures and funeral figures show a great improvement on anything that the Egyptian had done for centuries past, and the small work was equally improved.

The Conquest by Alexander

The next great change was the filtering in of Greek influence. Not only were traders pushing their way, but officially Greek generals and Greek troops were employed as mercenaries by rival parties in Egypt. Large bodies of Greeks were stationed as frontier guards, east, west, and south of Egypt. This was the first time that a dominant civilization broke in upon Egyptian life. The Syrian had modified much before, but was so nearly akin that his style could be blended with the Egyptian. But the Greek could not be assimilated. He must be accepted all or none; any blending with Egyptian design spoiled both.



CATCHING FISH FOR THE RICH MAN'S TABLE

Extremely fond of boating on the Nile, Mehenkwtire had no fewer than a dozen different boats modelled for his future life. Between these two papyrus canoes, propelled by spear-shaped paddles, a large seine containing a miraculous draught of painted fish is being hauled by sturdy fishermen. This remarkable set of models is perhaps the finest that has ever been found in Egypt, as far as completeness and preservation are concerned

Photo, Metropolitan Museum, New York

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Where the Egyptian kept to his own style, the result is not to be despised, even into Roman times, as at Esneh; but the mock-Egyptian or mock-Greek are each an abomination. Under the conquest by Alexander and the rule of the Macedonian Ptolemies, all feeling for Egyptian ways and thoughts decayed. The habits of the people probably continued with little change, as they have done in many ways to the present time. But Greek influence changed the feeling about things, much as Islam has again changed ideas in its turn. The Egyptian of 500 B.C. could have understood him of 5000 B.C.; by A.D. 500 he was a different man.

Harassed by Roman Tax-gatherers

Rome made but little change in ideas. Greek continued to be the official and common business language of the country, and there was little evidence of any fresh influence. But in economics the change was terrible. Under the Ptolemies the royal revenue was three millions sterling. The number of gigantic temples built, after the age of religious dominance, shows how much spare wealth there was. The Roman seized it all as an imperial perquisite; within three centuries the land was so impoverished that it could not afford the most debased currency; for small values barter was resorted to, and for large property the weighing of gold. The heavy exaction of grain to feed the idle proletariat of Rome, and the taxation of every trade, had drained the country more than it could bear. So entirely artificial was this poverty that, as soon as the Arabs took over the control, the government revenue rose to seven millions sterling.

The ordinary business of the country went on in the Roman age, as we see by the hundreds of accounts and letters that have been found, but harassed at every turn by tax-gatherers. There were some appointed to the hateful work because from their wealth they could make up arrears which defied collection; others were tax-farmers, who by contract agreed

to pay a fixed sum and collect all they could within legal limits. The taxes were on corn (in kind), on all other crop lands, houses, cattle, poll-tax, trade taxes, customs, one-tenth on all sales, one-twentieth on inheritance. The oil revenue under the Ptolemies involved inspectors looking in every kitchen to see what fats and dripping might be used as substitutes for oil. The whole of this detailed inspection and collection involved an army of officials living on the country. The old Egyptian system of each petty district being self-contained in its management, and only yielding a small amount to the court for maintenance, was a liberty which must have made the Roman exactions a bitter burden.

It was the intolerable misgovernment of Byzantine times that made most of the Egyptians welcome the Arab invasion. Taxation was now light, and most of it remained in the country. There was a simple, direct, personal government, with appeal to a present authority who could deal without chicane of legalities. The arbitrary rule of an Arab was better than the intricate exactions of a Byzantine. Then Mesopotamia rose to its high condition in the ninth century, a different period of culmination from that of Europe; and Egypt under the rule of Bagdad shared in that grandeur and welfare.

Mehemet Ali and the British

This fair condition was soon clouded over by the pressure of other Asiatics behind the Arab. By 850, Turks, under the nominal Arabs, were ruling the country. In 969 the half-barbarous Algerians swept in. In 1169 Saladin the Kurd conquered the land, followed in 1250 by Kipchaks and Mongols, and in 1382 by Circassians. The Osmanli finally took possession in 1517. The recent rise of Egypt is due to the Albanian Mehemet Ali in 1805 and his family; carried forward more rapidly by the British control in 1882, which has doubled the population since then, and made Egypt again one of the richest lands of the Mediterranean.

EGYPT: FACTS AND FIGURES

The Country

Bounded north by the Mediterranean, south by the Anglo-Egyptian Sudan, east by Palestine, Gulf of Akaba, and Red Sea, and west by Tripoli. Area 12,033 square miles, or including Libyan Desert, region between the Nile and the Red Sea, and Sinai Peninsula, but excluding the Sudan, about 350,000 square miles. Population of five governorships and provinces of Lower and Upper Egypt, 12,750,000, including fellâhîn (fellâh = ploughman or tiller of the soil), Beduin shepherds or herdsmen, Berberines (mixed negro and Arab blood), and Copts. Chief language Arabic.

LIBYAN DESERT. Part of extensive territory known as Libya, between Tunisia and Egypt. Extends along Mediterranean from point near Ras Ajir to point N. of Bay of Sollum, and extends

S. to Fazzan and Kufra. Area of whole territory estimated between 300,000 and 550,000 square miles. (See Italy.)

Government and Constitution

Independent sovereign state, Sultan Ahmed Fuad Pasha being proclaimed king March 14, 1922, with cabinet and legislative assembly. There are five governorships (Cairo, Alexandria, Suez Canal, Suez, Damietta), and fourteen provinces subdivided into districts.

Defence

Native army about 18,000; service nominally compulsory between ages of nineteen and twenty-seven, for three years, except in Sudanese battalions, in which service is voluntary and extended.

EGYPT: THE ANCIENT EGYPTIANS

Commerce and Industries

Chief industry agriculture. The cultivable area is estimated at about 13,000 square miles. Grain, cotton and sugar important products. Where, as in Lower Egypt, irrigation is perennial, two and sometimes three crops are secured each year. In 1920 the wheat yield was 863,000 tons, barley 227,480 tons. The date palm is an important growth, and limes, bananas, melons, and olives are cultivated. Area under cotton 1920-21, 1,828,000 feddāns (1 feddān = 1.038 acre).

Oil and tobacco are being exploited, and building stones, clays, gypsum, gold, manganese ores, natron, phosphate of lime, peridots, salt, alum, magnesia, and others developed commercially. In 1921 the leading exports were valued at £E.36,356,062 (textiles and yarns £E.28,611,329; cereals and vegetables £E.4,840,616; tobacco £E.703,520); imports £E.55,507,984 (textiles and yarns £E.14,682,793; cereals and vegetables £E.11,564,771; metals and manufactures £E.7,382,381; tobacco £E.1,973,128). Chief commerce with the United Kingdom, U.S.A., and France. Monetary unit, gold pound of 100 piastres, valued at £1 os. 6½d. sterling.

Communications

The Nile is the great highway, and much travelling is done by boat. Exclusive of Sudan military railway to Khartum, the state-owned railways have over 2,311 miles of track; private

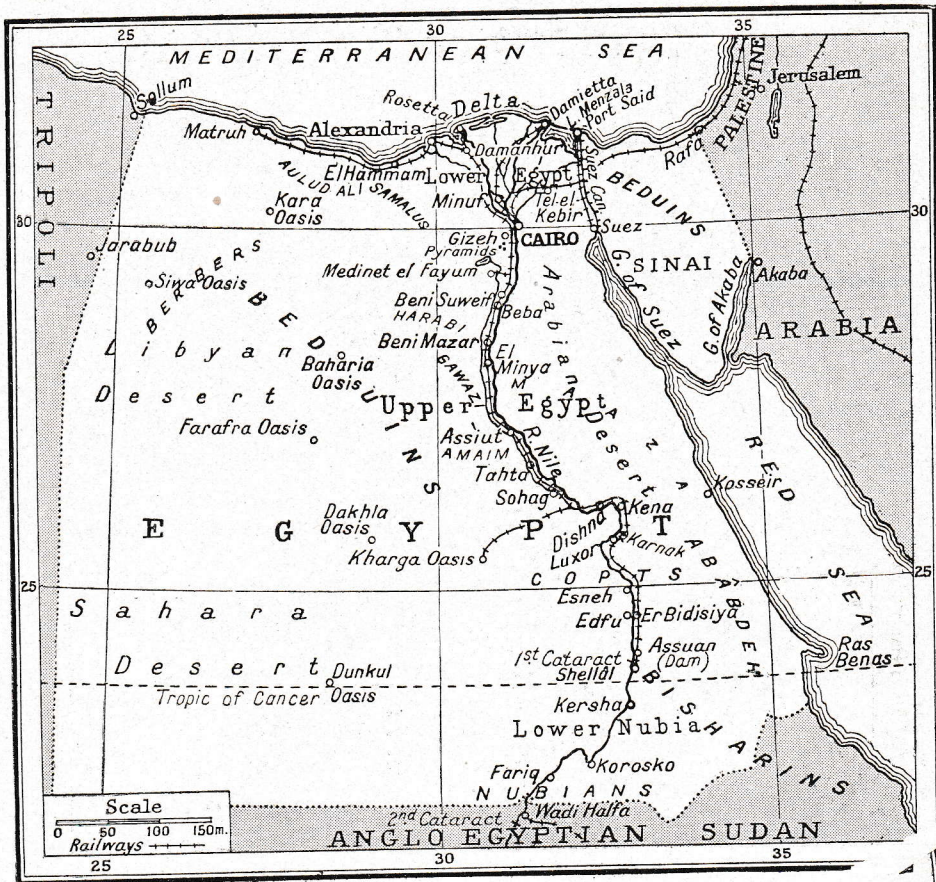
companies own over 720 miles of light railways. Since 1918 there has been direct railway communication between Cairo and Palestine. Suez Canal, including approach channels, 103 miles. In 1920 4,009 vessels, totalling 17,574,657 net tonnage, passed through, yielding in gross receipts over £10,000,000. Concession to company expires in 1968. In 1920 the state telegraphs and telephones totalled 21,506 miles of wire.

Religion and Education

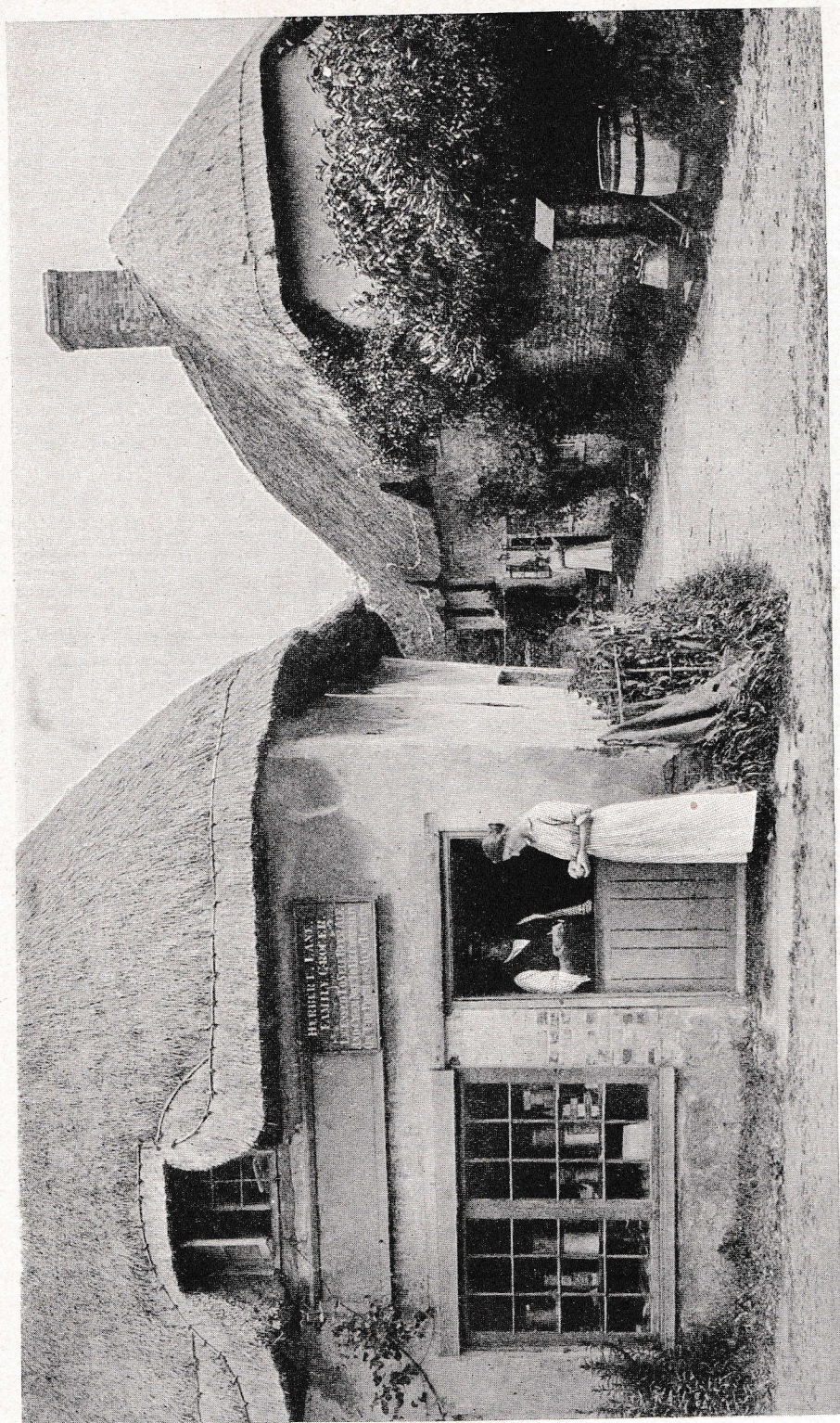
In 1917 the population included 11,658,148 Mahomedans, 854,770 Orthodox, 59,580 Jews, 47,480 Protestants, 107,680 Roman Catholics. In addition to Moslem mosques and universities at Cairo, Tanta, Damietta, and Alexandria, under control of council of the University of El Azhar at Cairo, there are primary and secondary schools, elementary vernacular schools, and many professional colleges, the proportion of natives able to read and write being about 120 per thousand among males and 18 per thousand among females. A state university is projected at Cairo.

Chief Towns

Cairo, capital (population 790,940), Alexandria (444,600), Port Said and Ismailia (91,000), Tanta (74,190), Assiut (51,430), Mansura (49,230), Damanhūr (47,860), Faiyum (44,400), Zagazig (41,740), Minya (34,940), Beni Suéif (31,980), Suez (30,990), Damietta (30,980).



EGYPT AND ITS PEOPLES



PEACEFUL ENGLISH VILLAGE SCENE IN THE WESEX OF THOMAS HARDY

Old English villages, besides being famous for their picturesqueness, often possess names of peculiar and romantic charm, such as Bradford Peverell, in Dorsetshire, a southern county that inspired the genius of Thomas Hardy the novelist and William Barnes the pastoral poet. The photograph shows a corner of Bradford Peverell, including the local grocery stores, at the opening of a delightful little lane bordered with cottages possessing, like the shop itself, sloping roofs, covered by well-made thatch and flanked by gardens, whose overhanging foliage adds beauty to the peaceful landscape

Photo. A. W. Cutler